JAMES G. FORLONG FUND

Vol. XXVI.

TWO PRAKRIT VERSIONS OF THE MAṆIPATI—CARITA

Edited by

R. WILLIAMS



PUBLISHED FOR
THE ROYAL ASIATIC SOCIETY
56 QUEEN ANNE STREET, LONDON, W.1
BY
LUZAC & CO., LTD.
46 GREAT RUSSELL STREET, W.C.1
1959

TWO PRAKRIT VERSIONS OF THE MAṆIPATI—CARITA

JAMES G. FORLONG FUND
Vol. XXVI.

TWO PRAKRIT VERSIONS OF THE MAṆIPATI—CARITA

Edited by

R. WILLIAMS



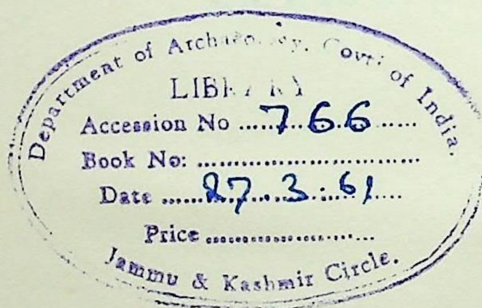
Published for

THE ROYAL ASIATIC SOCIETY

by

LUZAC & COMPANY LTD.

1959



Printed in Great Britain
at the BURLEIGH PRESS, *Lewins Mead,* BRISTOL

CONTENTS

PREFACE

THE work here presented offers the text of two Prakrit versions of the Maṇipati-carita. That of the shorter version is based on a thesis submitted years ago for the degree of Ph.D. of the University of London. It was only much later that a happy accident put within my reach a manuscript of the longer work. I had approached the distinguished Jaina scholar Muni Maharaj Punyavijayaji with a request for assistance in obtaining further copies of Haribhadra's poem. With characteristic generosity he arranged for some fourteen MSS of different versions of the story to be lent to the India Office Library for my use, three of them from his own private collection and the remainder from various *bhaṇḍārs*. It is to him and to Muni Maharaj Jambuvijayaji who has on many occasions supplied me with information and assistance that I wish in the first place to acknowledge my gratitude for without their help this book could never have been published.

Other manuscripts were made available to me by Mr. K. C. Shah, Vice-Chairman of the Jain Atmanand Sabha, Bhavnagar, by the Asiatic Society of Bengal, by the Asiatic Society of Bombay, by the Bodleian Library, Oxford, and by the India Office Library, London, and to all of them I would like to express my thanks. From the staff of the India Office Library where most of my researches were pursued and in particular from Mr. H. Greenaway, former clerical officer of the Library and a friend to several generations of its readers I always received ready and unstinting assistance.

Despite every effort I was able to see only one manuscript of the longer Maṇipati-carita, and that of very late date and far from correct. The notes to this work are therefore mainly designed to explain emendations made and to suggest where further emendations might be appropriate. Linguistically the text offers little and its main interest will be to the specialist in *kathā* literature. The translation has accordingly been made as faithful as possible without consideration for literary style. Difficulties of interpretation are treated in the notes whilst in

the introduction an attempt has been made to indicate from other Indian sources—almost exclusively Jaina—some parallels to the stories contained in the Maṇipati-carita. In view of the immensity of the field to be covered these cannot represent a consistent attempt to trace the history of the tales, and in fact they provide little more than rough indications for anyone interested in the subject.

There remains the pleasant task of expressing my thanks to those who have helped me in the compilation of this little work : to Professor Sir Ralph Turner, former Director of the School of Oriental and African Studies who first guided my studies of Sanskrit and to whose unfailing kindness over a long period of years I owe more than I could ever hope to repay, to Professor H. W. Bailey of Cambridge, to Professor John Brough and Mr. C. A. Rylands of the School of Oriental and African Studies, and to Mr. A. C. Master who gave generously of his great erudition in the interpretation of Gujarati sources. Of my debt to Muni Punyavijayaji and Muni Jambuvijayaji I have already spoken.

I should like also to mention two scholars whose works have been indispensable to me. Pandit Har Govind Das Sheth has been dead many years but has left an abiding monument in the Pāia-Sadda-Mahaṇṇavo which for all its imperfections remains perhaps the most remarkable single contribution by one man to Prakrit studies. The other, Professor A. N. Upadhye, is happily still alive and in full activity : I refer to him here because to his erudite and exact editions of Prakrit classics I owe much more than the footnotes to this work would seem to indicate.

In conclusion I would express my gratitude to the Council of the Royal Asiatic Society who made a grant from the James G. Forlong Fund to cover the cost of publication of this book.

ABBREVIATIONS USED IN THE TEXT

MPC	Maṇipati-carita (anonymous).
MPCJ	Maṇipati-carita of Jambunāga.
MPCH	Maṇipati-carita of Haribhadra.
MPCS	Munipati-caritra-sāroddhāra.
BKK	Bṛhat-kathā-kośa of Hariṣena, ed. Upadhye.
SK	Samarāditya-kathā of Haribhadra, ed. Jacobi.
Āv.	Āvaśyaka-cūrṇī.
P	the Gujarati paraphrase of the anonymous Maṇipati-carita.

INTRODUCTION

The *Maṇipati-carita* or *Munipati-carita* is a collection of sixteen tales—the figure though in reality inexact is important because it characterises allusions to the work—incorporated in a frame-story, the essential element of which is a false charge of theft made against a Jaina *muni*. In this volume are given the text of the oldest known version of the work, an anonymous Prakrit poem to be situated probably in the eighth century A.D., and of the metrical epitome of it composed also in Māhārāṣṭrī Prakrit by a certain Haribhadra Sūri in the twelfth century.

There can be little doubt that, although almost all the Gujarati versions of the tale as well as the Sanskrit *Sāroddhāra* prefer the form *Munipati-carita* the original title was that used in the present study. It is the form found exclusively in the MPC, and MPCJ and in all the older manuscripts (E, F and H) of the MPCH. In any event as the name of a king 'lord of jewels' is inherently more probable than 'lord of *munis*'. The second form must have arisen through a corruption in the text of the MPCH where, in their Prakrit guise, the two styles are only distinguished by a slight difference in the penning of a single *akṣara*, and where the constant repetition of *Maṇivai-muṇi* leads easily to the writing of *Muṇivai-muṇi*. The name of the city is merely based eponymously on that of the hero and can be left aside, but the fact that in all versions except that of the BKK the son appears as Municandra would also have predisposed to such a change.

A distinctive characteristic of the work is its close local association with Gujarat. Of the eighteen versions listed on a later page no less than thirteen are composed in Gujarati; Gujaratisms were detected by Bellon-Filippi in the late Sanskrit prose version, the *Sāroddhāra*; and Gujarati elements were noted by Upadhye in the vocabulary of the *Bṛhat-kathā-kośa* whose author Hariṣeṇa was reputedly a native of Kathiawar, and are certainly perceptible in the MPCJ and, and as the glossary will show, in the MPCH.

Owing to its more clearly drawn religious lessons and because, no doubt, its conciseness made it easier to memorize and use in expounding the doctrine to a lay audience, Haribhadra's epitome seems to have almost completely ousted the older Prakrit work from popular favour. Despite ready and generous co-operation it has proved impossible to discover in the Jaina *bhaṇḍārs* any other than the single MS of the MPC on which the text given in this volume is based. Like the *Sāroddhāra* the versions in Gujarati, as far as the writer has been able to examine them, depend without exception on the work of Haribhadra and appear to be unacquainted with the original Prakrit poem. The oldest known Gujarati rendering is said to date from Sam. 1450 but it was in the eighteenth century that the story gained an especial vogue. Towards the close of the nineteenth century at least three versions appeared in print, and more recently a prominent Gujarati writer has recast the story of Meṭārya, the most important of the sixteen parables, in the form of a novel.[1]

Peterson,[2] the first Western scholar to notice its existence, collected, in the course of his search for manuscripts, a 'Munipati-carita by Haribhadra' whom he naturally identified with the famous commentator of the canon. Manuscripts of the MPCH and MPCS are now known to be very numerous particularly in the Jaina *bhaṇḍārs* of Gujarat and Rājasthān and in Europe copies have found their way to Florence, Strassburg, Berlin, London and Oxford. An edition for the Bibliotheca Indica was planned, but never realised, by the Italian scholars Pizzagalli and Belloni-Filippi, though the first eighty verses of the text actually appeared in an Italian journal. The whole work and also that of Jambunāga are said to have been published in the Hemacandra Grantha-mālā, Ahmedabad about a quarter of a century ago but no copy of either appears to be accessible.

As will be seen the story of Maṇipati has a close connection with the Āvaśyaka literature and a large part of its material is derivable from the *Āvaśyaka-cūrṇī*. Like that literature it belongs both to the Śvetāmbara and, as the *Bhagavatī Ārādhanā* and the rather garbled version of the BKK show, to the Digambara tradition; and it is highly probable that a specifically Digambara version has existed and perhaps still exists.

[1] Maharṣi Metāraj by Jaya Bhikkhu (Bālābhāī Vīrcand Desāī).
[2] Peterson: First Report, p. 128, No. 314.

VERSIONS OF THE STORY OF MAṆIPATI

		author	language	date
1.	Maṇipati-carita	anonymous	Prakrit	
2.	Maṇipati-carita	Jambunāga	Sanskrit	Sam. 1005
3.	Maṇipati-carita	Haribhadra	Prakrit	Sam. 1172
4.	Maṇipati-carita	Dharmavijaya	?	?

Mentioned in the Jinaratnakośa. It is not clear whether it is in Sanskrit or Prakrit or whether, even, it is distinct from other versions.

5.	Munipati-caritra-sāroddhāra	anonymous	Sanskrit	

A not very faithful Sanskrit prose paraphrase of the MPCH, at times summarizing, more rarely expanding. This work was edited by Belloni-Filippi in GSA XXV and XXVI (1912–13).

6.	Munipati-ṛṣi-caupaī	anonymous	Gujarati	Sam. 1450

No. 1051 of Schubring: *Jaina Handschriften*. There is also a copy in the private collection of Muni Puṇyavijayajī.

7.	Munipati-rājarṣi-caritra	Rājacandra	Gujarati	Sam. 1550

No. 1053 of Schubring: *Jaina Handscriften* and No. 63 of Calcutta Sanskrit College Catalogue.

8.	Munipati-rājarṣi-caupaī	Siṃhakula	Gujarati	Sam. 1550

Mentioned by M. D. Desai; *Jaina sāhitya no saṃkṣipta itihāsa*, p. 526 and *Jaina Gurjara kavīo*, vol. I, p. 90, and vol. III, p. 515. Siṃhakula is there stated to have been a pupil of Devagupta Sūri of the Bivandaṇika Gaccha.

9.	Munipati-caupai	Jayavijaya	Gujarati	Sam. 1564

Desai: *Jaina Gurjara kavīo*, vol. III, p. 542. Jayavijaya is stated to have been the pupil of Ānandavimala of the Tapā Gaccha.

10.	Munipati-caritra-caupai	Hīrakalaśa	Gujarati	Sam. 1618

Desai: *Jaina Gurjara kavīo*, vol. III, p. 726. Hīrakalaśa, pupil of Harṣaprabhu of the Kharatara Gaccha wrote

author *language* *date*

amongst other works an *Ārādhanā-caupai* and a *Siṃhāsana-batrīśī*.

11. Munipati-caritra Dharmamandira Gujarati Sam. 1725
Desai: *Jaina Gurjara kavīo*, vol. II, p. 234 and vol. III, p. 1243. Dharmamandira, pupil of Dayākuśala of the Bivandaṇika Gaccha was the author of numerous *rāsas* and *caupais*.

12 Munipati-carita Jinaharṣa Gujarati Sam. 1754
Schubring: *Jaina Handscriften* No. 1052. Jinaharṣa, pupil of Śāntiharṣa of the Bivandaṇika Gaccha was an extremely prolific writer: see Desai: *Jaina Gurjara Kavīo*, vol. III, pp. 81/119, where however this work is not listed.

13. Munipati-rāsa Udayaratna Gujarati Sam. 1761
Desai: *Jaina Gurjara Kavīo*, vol. II, p. 393, and vol. III, p. 1351. Udayaratna, pupil of Sivaratna of the Tapā Gaccha was again an extremely prolific writer.

14. Munipati-rāsa Gajavijaya Gujarati Sam. 1781
Desai: *Jaina Gurjara Kavīo*, vol. III, p. 1443, where the author is described as a pupil of Prītamavijaya of the Tapā Gaccha.

15 Munipati-kathā Gujarati
A prose paraphrase of fairly recent date. There is a copy in the *bhaṇḍāra* of Kāntavijayajī at Baroda.

16. Munipati-rāsa Ratnavijaya Gujarati
A metrical version printed at Ahmedabad A.D. 1903. The author is described as the pupil of Dharmavijaya.

17. Munipati-caritra Sukhalāla Kalyāṇajī Gujarati
A modern paraphrase of the MPCH with extensive digressions on the duties of a layman. Published at Ahmedabad A.D. 1891.

18. Munipati-caritra Maganalāla Hāṭhisaṅga Gujarati
Similar to the preceding but expressly described on the title-page as a translation from the Prakrit. Printed at Ahmedabad, A.D. 1899.

In addition to these works the *Mudrita Jaina Śvetāmbarādi grantha nāmāvali* refers to two Sanskrit versions—perhaps Nos. 2 and 5 of the above list—as existing in print.

It is not improbable that other versions, unnoticed here, exist in manuscript.

THE MANUSCRIPTS

MPC

Only one MS, No. 1040 of the collection of the Prākṛta-Saṃskṛta-jñāna-bhaṇḍāra of Kāntavijayajī at Baroda, obtained through the courtesy of Muni Puṇyavijayajī was available. It is written in a clear hand in large characters and is accompanied by an interlinear Gujarati paraphrase. The colophon reads :

> *Iti śrī-Maṇipati-caritaṃ sampūrṇaṃ Mānavijayena Mālana-grāme. Eha Maṇipati nāma muni nũ caritra sampūrṇa samāpta Saṃvata* 1850 *māha śudi* 13 *dine pannyāsa śrī* (5) *paṃ. śrī Mānavijaya Gaṇi tat-śiṣya pam. śrī Hīravijaya Gaṇi vīra śrī Candraprabhu prasādāt jīvi celā Mānavije lakhī Mālana madhye*

The peculiarities of Jaina Nāgarī, in particular the ambivalence of certain *akṣaras*, have often been noted[1]. In theory the symbols for *ccha* and *ttha*, for *jjha* and *bbha*, for *tta* and *nna*, for *cca* and *vva*, for *ddha*, *ṭṭha* and *ḍḍha*, and for initial *o* and *u* are distinct, but in fact especially in eighteenth century MSS. they are more often indistinguishable. Similarly *i* can be used for *ya* and vice versa, whilst long *i* and short *i*, long *u* and short *u* and in general double and single consonants are interchangeable.

To have taken account of such purely orthographic variants would have encumbered the text with a uselessly bulky critical apparatus, and except in rare instances the etymologically correct forms have been restored without indication in the footnotes. The emendations noted are for the most part immediately comprehensible from the form of the *akṣaras*. Where they depend on the readings of the paraphrase or on hints from the MPCJ and MPCH an explanation is given in the notes which follow the text.

[1] Cf. Alsdorf: Introduction to Kumārapālapratibodha, p. 52; and Jacobi: Introduction to Bhavisatta-kahā, p. 22. The latter finds that the interchange of *ccha* and *ttha* is so frequent that he only notes it when the word concerned is not clear.

With regard to the orthography the representation of Prakrit short *e* and *o* varies, as commonly in the MSS, from word to word. Intervocalic single consonants are usually replaced by *ya* except in the first class where *ga* and *gha* are often found. The retention of intervocalic *ca* and *ja* is also common. Initially, and normally when doubled, *n* is dental,[1] in the single intervocalic position always cerebral. A curious feature is the use in nearly every case of a special symbol for *cch* (<*ts*). This is noted in the transcription by *ċċh*. Whether it has any significance is not clear.

MPCH

In preparing the text the following MSS were used:

A. India Office Library. Catalogue of the Sanskrit and Prakrit MSS, vol. II, Part II, no. 7659.
Berriedale Keith characterises it as 'not correct and written in very crowded characters', and ascribes it to the seventeenth century. A later hand has added a few Sanskrit glosses and a not always accurate word division indicated by upright strokes above the line.

B. India Office Library, Catalogue, vol. II, Part II, no. 7660.
An eighteenth century MS accompanied by an interlinear paraphrase in Marwari. Breaks off at verse 291.

C. Royal Asiatic Society (Bombay Branch) Catalogue of MSS, No. 1767.
A fairly good MS. perhaps of the seventeenth century.

D. Bodleian Library, Catalogue of the Prakrit MSS. No. 67.
Ascribed by Berriedale Keith to the eighteenth century.

E. Baroda, Prākṛta-Saṃskṛta-jñāna-bhaṇḍāra of Kāntavijayajī No. 681.
The oldest and best MS.: the date of copying is given as Sam. 1485.

F. Private collection of Muni Puṇyavijayajī.
An old and good MS. dated Sam. 1476 but undoubtedly later perhaps sixteenth century.

G. Baroda, Prākṛta-Saṃskṛta-jñāna-bhaṇḍāra of Kāntavijayajī, No. 1092.

[1] A popular etymology has provoked the curious spelling *vā-nara* for *vāṇara* regularly.

A late eighteenth century MS. accompanied by an interlinear Gujarati paraphrase which is identical with the work found elsewhere separately under the title Munipati-kathā.

H. Baroda, Prākṛta-Saṃskṛta-jñāna-bhaṇḍāra of Kāntavijayajī, No. 1412.

A good MS. perhaps of sixteenth century with marginal glosses in Sanskrit.

J. Baroda, Prākṛta-Saṃskṛta-jñāna-bhaṇḍāra of Kāntavijayajī, No. 1411.

Perhaps seventeenth century. Very close to the preceding of which it is probably a direct copy. The first five folios containing verses 1–135 are missing.

All the above are written in the Jaina Nāgarī script and show in varying degree its characteristic peculiarities, the older MSS. being in general better than the later ones. As for the MPC the purely orthographic variants and the numerous haplographies and dittographies have been disregarded in the footnotes.

The MPCH is found quite frequently in manuscript. Belloni-Filippi says that he obtained three copies from the Yaśovijaya-Jaina-pāṭhaśālā of Benares and one from the Deccan College. Schubring describes the work in his *Verzeichnis der Jaina-Handscriften der preussischen Staatsbibliothek* and its presence in many Jaina *bhaṇḍāras* is noted in Velankar's *Jina-ratna-kośa*. It is no doubt often confused in lists with the *Munipati-caritra-sāroddhāra*: in fact three works kindly lent by the Asiatic Society of Bengal proved on inspection to be copies of the Sanskrit paraphrase.

THE MANIPATICARITA—ANONYMOUS

The earliest direct reference to the story of Maṇipati that has been noted occurs in the *Bhakta-parijñā-prakīrṇaka* (verse 133)

sañgo mahā-bhayaṃ jaṃ vihedio sāvaeṇa santeṇaṃ
puttena hie atthammi Maṇivaī Kuñcieṇa jahā

The two verses celebrating the *ṛsi* Metārya (928 and 929) are found in the reverse order both in the *Maraṇa-samādhi* (426 and 425) and the *Āvaśyaka-niryukti* (870 and 869) and other key verses to stories of the MPC occur in the same works.

A more specific reference to the frame-story of the MPC and the sixteen intercalated tales is furnished by the *Bhagavatī Ārādhanā*[1]:

1130. sañgo mahā-bhayaṃ jaṃ vihedido sāvageṇa santeṇaṃ
puttena ceva atthe hidamhi ṇihidillage sāhuṃ
1131. dūo bambhaṇa vaggho loo hatthī ya taha ya rāya-suyaṃ
pahiya ṇaro vi ya rāyā suvaṇṇayārassa akkhāṇaṃ
1132. vaṇṇara naulo vijjo vasaho tāvasa taheva [2]cūda-vaṇaṃ
[2]rakkha sivaṇṇī ḍuṇḍuha Medajja-muṇissa akkhāṇaṃ

Two editions of this work have been published, in each case accompanied by modern commentaries. Shorn of trimmings the information they provide is meagre. A *digambara sādhu* spends the rainy season on the property of a layman who buries a pot containing valuables beneath the *sādhu's* dwelling. This is stolen by his son and the layman taxes the *muni* with theft. Illustrative stories are exchanged between them and in the end the guilty son confesses his offence and the layman decides to become a monk. On one point both commentaries are very clear: there are sixteen stories in all. The Anantakīrti edition names them thus: *dūt, brāhmaṇ, vyāghra, lok, hastī, rājaputra, pathik, rājā in-sambandhī āṭh kathā aur vānar, nakul, vaidya, vṛṣabha, tāpas, vṛkṣa, sivaṇī sarp ye āṭh kathā*. The enumeration

[1] Ed. with Hindi comm., Anantakīrti Digambara Jaina Granthamālā, Bombay, 1923; and ed. with Sanskrit paraphrase and Hindi comm., Sholapur 1935.
[2] For *cūda-vaṇam* the Anantakīrti ed. reads *rukkhāṇaṃ*, for *rakkha* it reads *rukkha*.

of the Sholapur edition is slightly different: *dūt, brāhmaṇ, vyāghra, lok, hāthī, rājaputra, pathik, rājā aur sonār inkī kathāẽ tathā vānar, naulā, vaidya, bail, tapasvī, cūtvan, sarp.* All sixteen, it adds, are to be found in the *Śreṇika-purāṇa.* What is strange is that Metārya seems to have taken over the rôle of Maṇipati. Clearly the text as it stands is corrupt and only the tradition of sixteen stories has survived; but it can hardly be doubted that a specifically Digambara *Maṇipati-carita* once existed.

As will be shown later some of the individual stories of the MPC are found widely diffused in Jaina (and non-Jaina literature) but the most significant parallels are with the Āvaśyaka commentaries. These include stories 1 (Secanaka), 2 (a), (b) and (c) (Śreṇika, Seṭuka and Kālāśaukarika), 4 (Metārya), 5 (Sukumālikā), 8 (the ministers), 12 (Cārabhaṭī), and 16 (Kāṣṭha-muni) which together account for some 445 verses, roughly one-third of the total work. The printed texts of the Āv. and of Haribhadra's commentary are far from satisfactory; and to show the close connection between the MPC and the Āvaśyaka versions it will therefore be convenient to choose examples from the story of Cārabhaṭī for which Leumann's critical edition[1] can be used and from that of Metārya.

Opening the narrative the MPC has: *Cārabhaḍī guvviṇī vasai egā.* Similarly the Āvaśyaka: *egā cārabhaḍiyā gāme vasai.* Whilst she is winnowing (Āv. *kaṇḍentīe tīse,* MPC *kaṇḍaṇa-heuṃ gayā*) her child is bitten by a snake which climbs into the cradle (Āv. *mañculliyāe sappeṇaṃ caḍittā khaio mao,* MPC *mañculliyammi caḍiūṇa jhatti sappeṇa bālao khaio*). The snake is destroyed (Āv. *khaṇḍākhaṇḍiṃ kao,* MPC *khaṇḍio*) by the mongoose which goes to her with blood-stained jaws (Āv. *ruhira-litteṇaṃ tuṇḍeṇaṃ,* MPC *ruhirâruṇa-tuṇḍo*).

Similar close correspondences are to be observed in the story of Metārya. Ujjain is given as a princely appanage (Āv. and MPC *dinnā kumāra-bhuttīe*) to Municandra. Queen Priyadarśanā regrets that she did not accept the kingship when offered to her sons (Āv. *puttāṇaṃ rajjaṃ dijjantaṃ,* MPC *niya-suyāṇa dijjantaṃ rajjaṃ*). With poison-smeared hands (Āv. *visa-makkhiyā hatthā,* MPC *visa-makkhiya-hatthehiṃ*) she rubs a cake (Āv. and MPC *moyago parāmuṭṭho*) and saying 'How good it smells!' hands

[1] Die Āvaśyaka-Erzählungen herausgegeben von Ernst Leumann AKM, Vol. X, Leipzig 1897.

it back (Āv. *aho surabhi moyago tti paḍiappio,* MPC *surahi tti bhaṇeūṇaṃ samappio*) to the servant. Later when the king takes the vows he regrets that he has given no thought to another life (Āv. *akaya-paraloya-sambalo,* MPC *agahiya-paraloya-sambalaṃ*). And so the comparison can be continued throughout the text of the stories occurring in the Āvaśyaka commentaries.

Enough has been said to show that the author of the MPC almost certainly used as a source for his narrative the tales preserved in virtually the same form in the *Āv.* and in the Prakrit passages of Haribhadra's *ṭīkā*. There is equally little doubt that the MPC is the *pūrvâcāryair vidṛbdhe Maṇipati-carite* of the MPCJ and the *puvva-cariya* of the MPCH.

The anonymity implicit in these expressions makes futile any enquiry into the authorship of the work. In time it must be anterior to Sam. 1005 (the date of the MPCJ) and probably to Sam. 989 (the date of the BKK). As the *Āvaśyaka-cūrnī* is generally put not later than the seventh century A.D. it would probably be not unreasonable to assign the MPC to the eighth or ninth century.

The language of the work offers little help in dating. It is the standardised Māhārāṣṭrī Prakrit normally used in Jaina narratives, though it includes some seventeen verses (mainly *subhāṣitas*) in Sanskrit, eighteen verses in Māgadhī, put in the mouth of a *gaṇikā,* and one which is probably Apabhraṃśa. The style is for the most part simple and there are many proverbs and homely turns of phrase ; but there are attempts at greater ornateness particularly in the descriptive passages which also show a considerable use of *śleṣa*. A number of set phrases often, it would seem, barely appropriate in the context, are taken over directly from the canon ; one may instance the *ganthima-veḍhima-pūrima-sanghāima* of verse 64, the conventional characterisation (*same bhee daṇḍe uvappayāṇammi ai-kusalo*) of Abhaya in verse 304, and the description of the *samavasaraṇa* in verses 308–315.

The insertion after the rather obscure verse 2 of a detailed explanation in Sanskrit suggests that there may once have existed a Sanskrit commentary on the whole work but no other fragment of it seems to have been incorporated in the manuscript. The Gujarati paraphrase which accompanies the text does not show features of great antiquity but is certainly older

than the date of copying: Sam. 1850. If as is to be presumed it was modified at each successive copying it may in its original form well go back to the sixteeenth century A.D. In many passages the paraphrase enables the Prakrit to be restored with very small ground for uncertainty; in others it is clear that the commentator was working with an already corrupt text.

THE MAṆIPATI-CARITA OF JAMBUNĀGA

Jambu or Jambunāga, a *sādhu* of the Candra Gaccha highly reputed for his learning composed this work in Saṃvat 1005. He is also the author of a *Jina-śataka*[1] on which Sāṃba-muni composed a commentary in 1025 and a *Candradūta-kāvya*.[2]

The Maṇipati-caritra is said to have been published in the Hemacandra Grantha-mālā, Ahmedabad in Saṃ. 1978[3] but the only text available to the writer was a manuscript from the library of the Atmānanda Sabhā, Bhavnagar. The colophon runs:

Samāptam idaṃ Maṇipati-rājarṣi-caritam iti
1. etan Maṇipati-rājñas caritaṃ cāru-cetasaḥ
dṛṣṭāntair aṣṭabhir gadya-padyais tāvadbhir eva ca
2. Jambunāgâbhidhānena racitaṃ Śveta-bhikṣuṇā
bodhârthaṃ bhavya-jantūnāṃ spaṣṭârthaṃ sv-alpa-varṇa-kam
3. na manda-buddhayor boddhuṃ na vyākhyātuṃ ca jānato
yato 'taḥ su-gamaṃ dṛbdham idam eva vibhāvyatām
4. pūrvācāryair vidṛbdhe Maṇipati-carite saty apîdaṃ mayā yat
bhūyo dṛbdhaṃ na tatra pravara-kavir ahaṃ bhavāmîty eṣa darpaḥ
kiṃtu eteṣāṃ kavīnām ati-vimala-dhiyāṃ dhīra-gambhīra-vācām
vaidagdhīm prāpsunâyaṃ sva-mati-suvibhavâbhyāsa evaṃ vyadhāyi
5. idaṃ kṛtvā mayā puṇyam agaṇya-sukha-kāraṇam
yad avāptaṃ tena bhavyānāṃ nirvṛttir jāyatāṃ tarām
6. yāvat sūryaḥ pratapati jagaj-jantu-karmaika-sākṣī
yāvat cêndū rajani-vanitā bhūṣaṇo bhūri-dhāmā
tāvad bhūyān mama kṛtir ayaṃ supratiṣṭhā taniṣṭhā
prajñasyâpi pravara-viduṣāṃ saj-janānāṃ prasādāt

As a further specimen of the author's style the following summary of the narrative is taken from the introductory verses:

[1] A specimen of this work is given in Schubring: Jaina Handschriften der preussischen Staatsbibliothek No. 435.
[2] Ed. J. B. Chaudhuri, Calcutta, 1941.
[3] Mudrita Jaina Śvetāmbarādi grantha nāmāvali, Ahmedabad 1926, p. 167.

17. sā ca saṃsāra-bhīrūṇāṃ guṇôtkīrttana-rūpikā
yasmān Maṇipate rājñaś caritaṃ varṇayāmy ataḥ
19. yathā'sau palitaṃ dṛṣṭvā nirvinnaḥ kāma-bhogataḥ
prāvrājīd Dharmaghoṣasya samīpe 'dhyaiṣṭa ca śrutaṃ
20. śmaśāne śiśire gopaiḥ kṛpayā vastra-veṣṭitaḥ
yathā 'sau dhyāna-sthito dhvāmito vanya-vahninā
21. Kuñcikena yathā nītvā pratijāgarito gṛhe
yathā ca putra-bhītena tasyâdhaḥ sthāpito nidhiḥ
22. nidhānâdarśanān mūḍho dṛṣtāntair aṣṭābhir yathā
gajâdyair anvasāt sādhuṃ naigamaḥ so 'pi taṃ yathā
23. tāvadbhir eva hārâdyaiḥ pratibodhya vidhānataḥ
sva-kāryaṃ sādhayām āsa tapasvi-saṅga-vargitaḥ

tathā hi

hastī (1) hāraḥ (2) siṃho (3) Metāryarṣis (4) tathā narendra-strī (5) vṛṣabho (6) gṛha-kokilako (7) vidvat-sacīvās (8) tathā baṭuka (9) śrīmāṃś ca Nāgadatto (10) varddhakir (11) atha Cārabhaḍy (12) atha gopaḥ (13) siṃhī (14) śītārtha-hariḥ (15) Kāṣṭha-muniś (16) ca ṣoḍaśamaḥ

The MPCJ should perhaps be classed as a *campū* for whilst the main narrative and the stories told by Maṇipati are in verse those recounted by the layman Kuñcika are in prose. The language shows the peculiarities of many medieval Jaina Sanskrit texts: deviations from the classical norm, particularly in the use of cases, in the wide extension of the k-suffix, in the aberrant verbal forms and in the prakritic vocabulary, are not infrequent. The style is simple and long compounds are avoided.

The author has told his story in his own words throughout and except for the verse which begins *bāhvo rudhiram āpītaṃ* . . . (MPC 971) has quoted none of the Sanskrit *subhāṣitas* which figure in the MPC.

THE MAṆIPATI-CARITA OF HARIBHADRA

Nearly all the MSS. contain in verse 643 an ascription of this work to Haribhadra Sūri and in verse 645 (*nayaṇa-muṇi-rudde saṃkhe Vikkama-saṃvaccharammi*) an indication of the date of compilation.—Saṃvat 1172. This latter is confirmed in the Berlin MS. noticed by Schubring by the words *Vikramāditya thī saṃvatsara saṃsyā etalē saṃ.* 1172 *raci chē.*

Klatt[2] following Peterson[1] took the work to be that of the famous Haribhadra but also listed no less than eight others of the same name, of whom for reasons of date only one could be equated with the Haribhadra Sūri of verse 643. The better known Haribhadra, accepted as the author *inter alia* of numerous commentaries on canonical texts is generally assumed to have flourished in the eighth century. A recent synoptic list of Jaina works,[3] based, it seems, largely on the work of M. D. Desai, assigns the *Maṇipati-caritra* to Haribhadra Sūri, pupil of Jinadeva Upādhyāya of the Bṛhad Gaccha, who composed commentaries on the *Karma-grantha* (Sam. 1172), on the *Praśama-rati* (Sam. 1185) and the *Kṣetra-samāsa*, but his identification with the author of the MPCH however probable seems to rest only on the coincidence of date.

Prof. F. Belloni-Filippi of Pisa published the text of the nine verses which make up the *Cārabhaḍī-kahā*[4] prefacing them with a study of other versions of this fable, and, a few years later,[5] the first eighty-two verses of the work together with a brief note on its date and authorship. The complete poem is also said to have been printed in the Hemacandra Grantha-mālā, Ahmedabad.[6]

In verse 643 the MPCH is described as excerpted from a *puvva-cariya* which may with every probability be assumed to have been the anonymous Prakrit Maṇipati-carita, but there are verbal and other correspondences with the MPCJ which make it clear that Haribhadra must also have been familiar with the work of Jambunāga. Here are a few examples :

[1] Peterson : First Report, p. 128, No. 314.
[2] Klatt : Specimen of a Jaina Onomasticon Leipzig, 1892, p. 7.
[3] Fattehcand Belānī : Jaina grantha aur granthakār, Benares 1946.
[4] Rivista degli Studii Orientali, vol. IV (1911–12), pp. 1015–20.
[5] RSO, vol. VII (1916), pp. 365–378.
[6] M. D. Desai : Jaina sāhitya no saṃkṣipta itihāsa, Bombay 1933, p. 250.

MPC 737. *tap-pariyāro kūvai mahanta-pareṇa jhatti mae*
so ya samareṇa gahiyo tassa sa-pīḍassa hatthāo
MPCJ *tan mayâkarṇya karṇântaṃ bāṇam ākṛśya satvaram*
viddho vidyādharaḥ pāṇau . . .
MPCH 300. *evaṃ suṇiūṇa mae sahasā āyanna-pūriyaṃ bāṇaṃ*
mottūṇa so durappā gayaṇa-ttho mārio khayaro

where the phrase *āyanna-pūriyaṃ bāṇaṃ* clearly derives from *karṇântaṃ bāṇam ākṛśya*. Similarly in the same story *kāmuya-sahiyāṇa vesāṇaṃ* (MPCH 297) is an echo of MPCJ *apsaraso . . . krīḍitvā kāmukaiḥ saha*

Let us take another example from the end of the parable of Metārya (King Śreṇika reflects as he sees the murderous gold-smith now dressed as a *sādhu*) :

MPC 933. *bahu-avarāhe vi kae daṃsaṇa-ghāo na jujjae kāuṃ*
aha jampai jai bhajjeha vayaṃ tā mayāvaissāmi
MPCJ *su-gṛhītam idaṃ bhadra tvayā liṅgaṃ tapasvinām*
kāry.ṃ jijīviṣuś ced bho nânyathā te 'sti jīvitam
MPCH 435. *so pabhaṇai su-gihiyaṃ kāyavvaṃ sāhu-liṅgam ima-vatthaṃ*
jai muñcasi sa-kuḍambo to vaha-bandhā na te mokkho

Here the dependence of *su-gihiyaṃ sāhu-liṅgaṃ* on *su-gṛhītam . . . liṅgaṃ tapasvinām* is evident.

An even more notable instance occurs in the tale of the noble steer. For the MPC there exists simply

975. *Campāe nayarīe satta-vasabho tti bhadda-pagai*
avarajjhai na ya kassa vi kaṇ'-āi-cāre jaṇo dei

But the MPCJ introduces a new element in which the specific Śaiva note suggests a later epoch :

Kaścin maheśvaro 'muñcat ṣaṇḍa-rūpatayā vṛṣaṃ
gavāṃ madhye . . .

and continues :

so akasmād anyadā daivāt tyakta-darpaḥ su-ceṣṭitaḥ
saurabheyī-gaṇaṃ tyaktvā nagary-antaḥ samāgamat
daṇḍeṇâpi hato naiva kasmaicit kupyati kvacit
visiṣṭha-saṃjñā jānan phalaṃ pāpasya karmanaḥ

Compare with these lines MPCH 457–460, and note how the same terms recur: *māhesara, saṇḍattaṇa, daṇḍa-haya, visiṭṭha-sannā*. Even the word *go-vagga* belongs also to the MPCJ.

Such verbal coincidences are by no means rare; they occur repeatedly throughout the two works. And they are more than verbal. Where the MPCH narrative diverges from that of the MPC it almost always agrees with Jambunāga's work. Thus for example in the tale of Cārabhaṭī the child which in the Āvaśyaka versions and in the MPC is killed by the snake remains unharmed in the MPCJ and MPCH. Again, in the story of the distressed lion the tenant of the cave in the MPC is a wolf but in the MPCJ and MPCH a man. Some of the innovations shared by the MPCH and MPCJ evidently indicate a changing epoch: of such a nature would be the replacement of the *yakṣiṇī* of the gate (Āv. and MPC) by the *durgā* (MPCJ and MPCH).

Despite the dependence of Haribhadra on the MPCJ his acquaintance with and use of the *puvva-cariya*—the MPC—is incontestable. The opening verse of invocation has been taken over bodily. So have the two verses (698 and 700) in the narrative of the *muni* Dhanada and the two verses (928 and 929) extolling Metārya. The MPCH avoids the long doctrinal digressions of the MPCJ and follows in its proportions the original MPC; and its style though terser is essentially very close to that of the narrative portions of the MPC.

THE BṚHAT-KATHĀ-KOŚA OF HARISENA

This Digambara work, a voluminous collection of tales in Sanskrit was compiled in Sam. 989. The editor has shown that it was designed as an *Ārādhanā-kathā-kośa* in which each narrative is linked to a verse from the *Bhagavatī Ārādhanā.*

Story No. 102 (*Jinadatta-kathānaka*) amounting to nearly three hundred verses closely resembles the MPC. It consists of a frame-story including the history of Accaṅkāriya-bhaṭṭā but not that of Tilabhaṭṭa, and into this are interwoven ten tales stressing alternately the accusation or the exculpation on the same pattern as the sixteen parables of the MPC. The relationship of these ten stories to those of the MPC can best be shown as follows :

1.	The messenger and the ape (dūta-markaṭa-k.)	MPC 12
2.	The brahmin woman Kapilā (Kapilā-brāhmaṇī-k.)	MPC 3
3.	The physician (vaidya-k.)	
4.	The bull (vṛṣabha-k).	MPC 6
5.	The ascetic and the elephant (tāpasa-gaja-k.)	MPC 1, 15
6.	The mango (āmra-k.)	
7.	The śivani tree (śivani-taru-k.)	
8.	The serpent (sarpa-k.)	
9.	The thief (caura-k.)	
10.	The peacock (mayūra-k.)	MPC

Let us turn back to Bhagavatī Ārādhanā 1130–1132. If in verse 1132 *nara* is replaced by *coro* and *rukkha* by *ārakkha* we shall probably have a text equally corrupt but more nearly resembling that familiar to Hariṣeṇa. It will be evident that already by that date the tradition of the stories (and even of the total number—sixteen) had been lost. Hariṣeṇa seems to have read into the verses twenty titles which he has combined regularly, two by two, into ten stories rather on these lines :

[1] Bṛhat-kathā-kośa ed. A. N. Upadhye (Singhi Jain Series 17). Bombay 1943.

1. dūa-vāṇara-k.
2. bambhaṇa-naula-k.
3. vaggha-vejja-k.
4. loga-vasaha-k.
5. hatthi-tāvasa-k.
6. rāyasuya-cūavaṇa-k.
7. pahiya-sivaṇi-k.
8. rāya-ḍuṇḍuha-k.
9. cora-ārakkha-k.
10. suvaṇṇayāra-Meyajja-k.

However, since the Digambara tradition of the stories had been lost he sought his material in an extant Svetāmbara work, the MPC and employed it wherever his ready-made titles suggested its applicability. The hypothesis seems plausible and is lent added weight by curious coincidences of names. Maṇipati and his wife and son are there, so is Accaṅkāriya-bhaṭṭā (curiously Sanskritised as Cuṅkārikā), and the famous Lakṣapāka oil is mentioned. At the same time there are slight tricks of memory: the layman who succours and then accuses Maṇipati has become Jinadatta, which in the MPC is the name of the graceless son; and Cārabhaṭī who kills the mongoose has taken the name of Kapilā (in the MPC the brahmin cook who will not give alms to Jaina *sādhus*). Metārya is left under his Prakrit appellation of Medajja.

Elsewhere in the BKK stories from the MPC seem to have been used: the parallels are clear though the presupposition of borrowing is less strong:

9.	Śreṇika-nṛpa-k.	MPC 2(a)
28.	Śūramitra-Śūracandrādi-k.	MPC A
47.	Nāgadatta-k.	MPC 10
85.	Devarati-nṛpa-k.	MPC 5
100.	Dhanya-Mitrādi-k.	MPC A
105.	Hastaka-śreṣthi-k.	MPC 4

THE STORIES

The history of the ascetic Maṇipati—his renunciation of the world, the injury he sustains from a fire whilst engaged in the *kāyotsarga*, the accusation of theft levelled at him, his vindication and his subsequent destiny—forms no more than a tiny part of the whole work. It is the false charge made by Kuñcika which serves as a framework to introduce sixteen stories or parables confirming or refuting it, related in turn by the ascetic and the layman. In the MPCH each of these is labelled and numbered by a concluding verse which forms part of the text, and within the second story the narratives of the four *munis* are marked off by a formula of the type *iti Siva-muni-kathānakaṃ prathamam*. In the MPCJ the main narrative and the stories told by Maṇipati are in verse whilst Kuñcika is made to recount his tales in prose.

Of the sixteen parables the eight ascribed to Kuñcika deal with ingratitude and in the MPCH conclude with what is almost a formula : 'As did . . . so have you done, O *muni*, by stealing my money.' Maṇipati's replies are more varied in their tenor : they extol discrimination and discernment and stress the danger of judging by appearances and coming to hasty conclusions (Nos. 6, 8, 10, 12, 14) ; but they are also designed (Nos. 2, 4, 16) to show that ascetics are never tainted by avarice. At the same time they expound the duties of laymen (*sāvaya-dhammaṃ suṇasu*). The narratives of the four *munis* turn on one theme —the inborn wickedness of women. In addition a number of shorter tales, mainly from folk-lore sources and with little apparent didactive aim, have been included in the frame-story and in the second parable. Of those occurring in the MPC and MPCJ two—Nos. (a), (b)—have been omitted from the MPCH.

The MPCH is about half as long as the MPC, and the MPCJ nearly twice its length but the proportions assumed by the different stories are more or less the same in each version. However the compiler of the MPCH has made considerable cuts by reducing to a minimum the account of Maṇipati's renunciation

and by eliminating the description of the Jina-kalpa in (2) and the exchange of *praśnôttaras* in (10). The MPCJ on the other hand has been expanded by doctrinal disquisitions including a sermon put in the mouth of Damaghoṣa.

To facilitate discussion of the stories in detail whilst preserving the original plan of the work the following classification has been used:

		MPC	MPCH
The frame-story			
(a)	The cat-arbiter	80–101	
(b)	Mūladeva and the *piśācas*	88–99	
(c)	Tilabhaṭṭa	109–120	8–24
(d)	Accaṅkāriyabhaṭṭā	143–219	37–70
(e)	The ascetic and the crane	183–196	55–62
1.	Secanaka	261–296	76–82
2.	Susthita and the other holy men	297–819	83–357
2.(a)	King Śreṇika and the necklace	299–817	84–355
2.(b)	The leper Seṭuka	333–402	87–114
2.(c)	Kālaśaukarika and Sulasa	424–444	
2.(d)	The *palāśa* tree	478–484	143–147
2.(e)	King Brahmadatta and the tongues of beasts	486–552	149–182
A.	Narrative of the *muni* Siva	624–637	203–220
B.	Narrative of the *muni* Suvrata	642–690	221–259
C.	Narrative of the *muni* Dhanada	693–725	260–289
D.	Narrative of the *muni* Yaunaka	729–812	290–351
3.	The lion and the physician	820–829	358–366
4.	Metārya	830–939	367–441
5.	Sukumālikā	940–972	442–455
6.	The noble steer	973–995	456–475
7.	The tame koil bird	996–998	476–481
8.	The ministers	999–1009	482–493
9.	The brahmin	1010–1013	494–498
10.	Nāgadatta	1014–1141	499–520
11.	The carpenter	1142–1156	521–529
12.	Cārabhaṭī	1157–1165	530–538
13.	The rustic	1166–1173	539–546
14.	The lioness	1174–1186	547–559
15.	The distressed lion	1187–1191	560–565
16.	Kāṣṭha-muni	1192–1282	566–622

The frame-story

There is a close parallel in the BKK (No. 102: Jinadatta-kathānaka). A king, Maṇipati who has become a Jaina ascetic is standing in the *kāyotsarga* in the park outside Ujjain. A *kāpālika* seeking skulls takes him for dead and, bringing two more corpses, joyfully lights a funeral fire. The ascetic's head twitches when the fire is kindled and the *kāpālika* runs away in fear. A compassionate man who finds the *muni's* charred and motionless body informs a rich merchant named Jinadatta who has him brought to his own home and summons a physician. *Lakṣapāka* oil is procured from the house of Cuṅkārikā who refuses to be made angry even when Jinadatta three times drops and smashes a pot of this oil. When cured the *muni* decides to spend the rainy season with Jinadatta who later buries a pot of jewels under his dwelling. However his profligate son sees him hide it and steals it. The ascetic who has seen both the hiding and the stealing says nothing. At the close of the rains when Maṇipati is going away Jinadatta mistakenly accuses him of theft. Ten stories are then exchanged between them; five told by Jinadatta deal with ingratitude, whilst the *muni* in his replies warns against the danger of indiscriminate charges. After the tenth (which corresponds to that of Metārya in the MPC) Jinadatta's graceless son confesses his crime and father and son, repenting of their thoughts and actions, take the *digambara* initiation.

A parallel incident from the conclusion of the SK[1] is worth noting. In an *aśoka* grove at Avanti Samarāditya is engaged in meditation when Giriṣeṇa who hates him catches sight of him and kindles a fire around him with oily rags. Samarāditya is unperturbed and attains *kevala*. A god extinguishes the fire.

The story of Tilabhatta obviously taken directly from the MPC is found in the *Upadeśa-prāsāda*,[2] a voluminous work by the late eighteenth century writer, Vijayalakṣmī Sūri.

(d) *Accaṇkāriyabhaṭṭā*

This story is also found in the same tale from the BKK. In reply to Jinadatta's question as to why the breaking of the pots of oil has not made her angry Accaṅkāriyabhaṭṭā relates

1 Samarāicca Kahā of Haribhadra ed. Jacobi. Bib. Ind. 169, p. 788.
2 Upadeśa-prasāda, pub. Bhavnagar, 1915–23. Vol. II, p. 63.

her life history. Youngest child and only daughter of a brahmin Śivaśarman (not, as in the MPC, of Dhanaśreṣṭhin, presumably a merchant) she is given in marriage to a brahmin Somaśarman who agrees to her father's stipulation that he shall never say *cuṇkārikā* to her. One night she is very angry because he has stayed late at a brahmin gathering and refuses to let him in on his return. He shouts out : *Cuṇkārikā*. She runs away from the house and is captured by robbers who are restrained from raping her by a divinity. She is sold to a merchant and by him to a Persian who causes her to be fattened for six months and then bled with leeches in order to provide a red dye. By a lucky chance she is found by her brother, ransomed, brought home and restored to health with the aid of *lakṣapāka* oil.

The story of Accaṅkāriyabhaṭṭa also figures in the[1] *Upadeśa-prāsāda*.

The name of the heroine is difficult to explain. From the text of the MPC it would seem to mean 'not to be gainsaid'. It has clearly puzzled the author of the BKK who wrote: '*ko 'pi . . . na mām cuṇkārikāṃ vakti*.' The compiler of the MPCS seems to have sought elucidation from the Gujarati *tũkāro*: '*eṣā . . . kenāpi nāccaṅkāryā tuṃkāro na deyaḥ*.'

(*e*) *The ascetic and the crane*

An exactly similar narrative is to be found in the Mahābhārata (*Vanaparvan* 209–219) where the brahmin ascetic Kauśika has to ask Dharmavyādha in Mithila for an explanation of the failure of his *tapas* only to be told that he is lacking in *dama* and *śama*.

The introductory section of the *Śuka-saptati* tells how the ascetic Devaśarman was befouled by a crane whilst alms-gathering. He cursed it and it fell dead. Then he was seized by remorse that for so trivial a fault the bird had paid with its life whilst he had given way to the graver fault of anger.

On the magic power of chaste women the *Prabandha-cintāmaṇi* says that to certain lines of Mayūra the poet Bāṇa added a fourth which was slighting to Mayūra's wife. Angry and ashamed she cursed him to become a leper, and because of her rigid chastity her curse was effective.

[1] Vol. I, p. 101.

1. *Secanaka*

The famous *gandha-hastin* of King Śreṇika of Rājagṛha belongs to the oldest Jaina *kathā* literature, and is mentioned, for example, in the *Nirayāvali-sūtra*, the *Bhagavatī-sūtra*, the *Jñāta-dharma-kathāḥ* and the *Āvaśyaka-sūtra*. It is one of Śreṇika's two most valued possessions: '. . . *Seṇiyassa kira raṇṇo jāvatiyaṃ rajjassa mollaṃ tāvatiyaṃ deva-dinnassa hārassa Seyaṇagassa gandha-hatthissa* . . .' says the *Āv*.

The author of the MPC has given the same story as is found there[1] but in pointing his moral has laid the stress on the elephant's ingratitude.

Devendra Gaṇin in his commentary on the *Uttarādhyayana-sūtra*[2] gives the same story in connection with the verse

vari me appā danto saṃjameṇa taveṇa ya
māhaṃ parehi dammanto bandhaṇehi vahehi ya

which is supposed to be spoken by the elephant after its escape when, foreseeing by its insight that it will be recaptured, it returns to the stable.

A story included in the BKK (*Tāpasa-gaja-kathānaka*, p. 252) gives the impression that the author has fused together, or perhaps confused, the MPC parables 1 and 15. The narrative is brief: a rowdy young elephant is abandoned by the herd and is found by an ascetic who feeds and tends it. It grows into a splendid *gandha-hastin* but the ascetic refuses to hand it over to King Śreṇika. Yet in the end the elephant kills its benefactor.

2. *Susthita and the other holy men*

This parable with its inserted verses including the narratives of the four *munis* accounts for nearly half the text of the MPC. Its frame story is made up of various elements from the Śreṇika legend cycle, and for convenience of discussion these have been separated even where they are normally found linked together. In passing one may note the use of familiar motifs: the woman who in pique resolves to throw herself from the balcony, the monkey which steals jewellery and the monkey which, remembering a former incarnation, writes symbols on the ground in order to communicate with men.

[1] Āvaśyaka-sūtra Āgamodaya-Samiti ed. Uttara-bhāga, p. 170.
[2] Uttarādhyayana-sūtra ed. Charpentier (Uppsala 1922), p. 278.

The complete story with the narratives of the four *munis* figures in the *Upadeśa-prāsāda*.[1]

2.(a) *King Śreṇika and the necklace*

Here again the MPC version closely follows that given in the *Āv.* up to the point where the two spheres break to reveal ear-rings and garments (it would seem that the commentaries on the *Daśavaikālika-sūtra* contain the same story). The author of the MPC has then provided a peg on which to hang two further stories by representing Cellanā as growing angry because she imagines her co-wife has received a better gift.

The BKK includes a narrative (*Śreṇika-nṛpa-kathānaka* No. 9) which represents the king reproving a *muni* whom he finds fishing in a lake. This fisherman turns out to be a travestied god who in the end bestows on the king a pearl necklace.

A sixteenth-century collection of stories, the *Kathā-ratnākara* of Hemavijaya gives an expanded but fairly faithful version including the tale of Seṭuka. Here the counterfeit monk convicts himself expressly of the seven vices and says that all Mahāvīra's disciples are like himself but Śreṇika's faith remains steadfast.

2.(b) *The leper Seṭuka*

Once again the MPC is a faithful reproduction of the narrative of the Av.[2]: in fact the turn of phrase is often almost identical (' *ahaṃ tubbhehiṃ nāhehiṃ kīsa narayaṃ jāmi* '.)

The *Upadeśa-māla*[3] of Dharmadāsa Gaṇin includes a verse (439) which runs :

> *kesiṃci varaṃ maraṇaṃ jīviyaṃ annesiṃ ubhayaṃ annesiṃ*
> *Daddura-dev'-icchāe ahiyaṃ kesiṃca ubhayaṃ pi*

In explanation of this the commentator Rāmavijaya retells the story of Seṭuka (and that of King Śreṇika and the necklace) in a form which is close to the Āvaśyaka version and adds some clarification. Thus it is expressly stated that the brahmin's

[1] Vol. IV, pp. 776 to 842.

[2] Āvaśyaka-sūtra Āgamodaya Samiti, ed. Purva-bhāga, p. 679.

[3] This, a work of the ninth or tenth century, was edited by Tessitori in GSAI XXV, pp. 167–297. The commentary was available only in a Gujarati translation.

wife had a *dohaḍa* and that the privilege given to Seṭuka was to receive a dīnār's worth of food in alms from every house.

The story of Seṭuka is also retold in essentially the same form in the eleventh parvan of the *Triṣaṣṭi-śalākā-puruṣa-caritra* and in the *Kathā-ratnākara*.[1]

The frog-bodied god, Dardurāṅka-deva is an interesting figure who may well belong to an older folklore. Two legends seem to attach to him, for the *Jñāta-dharma-kathāḥ*[2] has a version different from the story of Seṭuka. In Rājagṛha in the time of King Sainya there lived a jeweller named Nanda. He heard the preaching of Mahāvīra and became a lay-disciple but later lapsed into error. He made great benefactions to the town of Rājagṛha and enjoyed the gratitude of its citizens, but fell ill and died despite lavish offers of rewards to doctors. Reborn as a frog in a tank which he himself had constructed he there heard people praising Nanda. Remembering his former life he realised his errors, and was on his way to worship Mahāvīra when he was killed by a horse's hoof. With his last breath he recited a religious formula and was reborn as the god Dardura in the Saudharma heaven.

This version of the origin of Dardurāṅka-deva is found in much less detail in the *Śrāddha-guṇa-vivaraṇa*[3] of Jinamaṇḍana Gaṇin.

The name Seṭuka (' water-melon man ') is curious. His presentation as an incorrigible glutton who brings to mind Mūladeva's reflection that ' hunger is the chief characteristic of the brahmin caste '[4] is consistent with the anti-brahmanical tendency of the MPC.

2.(c) *Kālaśaukarika and Sulasa*

This again is part of the Śreṇika legend cycle and is found in the *Āv*.[5] An account of Sulasa's refusal to kill buffalo is given in explanation of verses 12 and 13 of the *Dharma-ratna-prakaraṇa*[6] :

kūro kiliṭṭha-bhāvo sammaṃ dhammaṃ na sāhiuṃ tarai

[1] See the translation by Hertel: Das Maerchenmeer, Munich 1920, pp. 8 *ff*.
[2] See Hüttemann : Die Jñāta-Erzählungen.
[3] Atmānanda Sabhā ed. Bhavnagar 1914.
[4] erisā ceva bambhaṇa-jāī bhukkhā-pahāṇā havai.
[5] Āvaśyaka-sūtra Āgamodaya-Samiti ed. Purva-bhāga, p. 681.
[6] Atmananda Sabhā ed. Bhavnagar 1914, p. 11.

iya so na ettha joggo joggo puṇa hoi akkūro
iha para-log'-āvāe saṁbhāvanto na vaṭṭai pāve
bīhai ayasa-kalaṅko to khalu dhammâriho bhīru

It is hard not to see in this tale a reminiscence of an old cult centring round a buffalo sacrifice which was in violent conflict with the tenets of Jainism. Such a sacrifice still exists for instance among the Soras[1] and was probably once widespread.

2.(e) *King Brahmadatta and the tongues of beasts*

Here is an element of old folklore that is found also in some form or other in countries very remote from India.

There is a close parallel in Jātaka 386 (*Kharaputta-jātaka*). King Senaka of Benares saves the life of a *nāga* king and in recompense is presented with a *nāga* maiden who watches over him. One day he is shocked to find her fornicating with a snake and lashes her with a whip. She complains to the *nāga* king who sends four of his men to kill Senaka. They overhear him telling his wife of the incident and report the true facts to their ruler who grants Senaka the gift of understanding the speech of beasts. One day when he is laughing at a conversation of ants and flies the queen insists on knowing the spell which enables him to understand them even though she is told that to reveal it will cost him his life. To save him Śakra takes the form of a goat and the king overhears him saying : ' Senaka is a fool '. So he convinces the king not to reveal the charm but to save his own life and punish the heartless queen.

The Buddhist version, if only because of the introduction of Śakra in his role of *deus ex machina*, would seem to be less original than the one found here.

A. *The narrative of the muni Siva*

This story is again one easily traceable in the commentary literature. The *Daśavaikālika-niryukti*[2] in a classification of *nāya* and *heu* defines the former as being of four kinds, the first of which would be an example that refers to a whole. Pursuing that enumeration it cites as a *nāya* of this kind a danger that may threaten from a thing. The relevant verse (55) runs :

[1] Cf. Asutosh Bhattacaryya : Death-rites among the hill Sora of Orissa (Bulletin of the Department of Anthropology, vol. I, No. 2, pp. 1-16).
[2] Leumann : Daśavaikālika-sūtra and -niryukti (ZDMG XLVI) pp. 581 *ff*.).

davvâvāe donni u vāṇiyagā bhāyaro dhaṇa-nimittaṃ
vaha-pariṇa ekkam ekkaṃ dahammi maccheṇa nivveo

This is explained in Haribhadra's commentary by a story that coincides in every detail with that of the MPC. It omits only the pious conclusion: that the brothers seek refuge in the Jaina initiation after performing their mother's funeral rites.

The commentary of the *Dharmôpadeśa-mālā* relates the same story in explanation of verse 16 of the text which follows a similar classification:

pāveṇa kileseṇa ya samajjio tahavi āvayā-heū
attho saṃtāva-karo nidarisaṇaṃ bhāuṇo donni

The narrative seems to have appealed so strongly to the author of the BKK that he has used the theme twice with almost identical details. In story No. 28 (*Śūramitra-Śūracandrādi-kathānaka*) two brothers who have gone to seek their fortune in Siṃhaladvīpa find a precious jewel; and in No. 100 (*Dhanya-mitrādi-kathānaka*) two brothers go to a distant country and return laden with precious stones. In both the episode of the matricide is bowdlerised: mother and daughter like the two sons have murderous thoughts but in the end all take refuge in the Jaina initiation.

The close accord between the various versions of the story is noteworthy and it is interesting to remark that the *Dharmô-padeśa-mālā* uses the same rather rare word *naulaga* that is found in the MPC.

B. *The narrative of the muni Suvrata*

The basic elements of this tale are found with widely divergent details in a number of versions, both Buddhist and Jaina.

In Jātaka 63 (*Takka-jātaka*) the Bodhisattva living as an anchorite saves the life of a beautiful but wicked woman and by her is seduced from his asceticism. The village where they live is overrun by robbers who carry her off. The Bodhisattva waits in the hope that she will escape and return to him; instead she sends a message begging him to come and rescue her. When he arrives she bids him stay till nightfall. The robber comes back and is asked by her: 'What would you do if your rival were in your power?' Then she shows him the Bodhisattva

who is tied up and beaten by the brigand but will only murmur: 'Cruel ingrates.' When questioned he tells his story and the robber falls into thought. Then he kills the woman and both he and the Bodhisattva become ascetics.

In Jātaka 374 (*Culladhanuggaha-jātaka*) there is a somewhat similar incident when a woman, attacked together with her husband, helps the robber to kill the husband.

The *Kathā-sarit-sāgara* (LXI) tells the story of a jealous husband who left his wife in the care of an old brahmin when compelled to travel abroad. She elopes with a young Bhilla and follows him to his village. On his return the husband tracks her down and begs her to live with him again. She hides him in a cave during the day and then betrays him to the Bhilla who ties him to a tree planning to sacrifice him to Bhavanī on the morrow. But the husband prays to the goddess and is released by her. He cuts off the head of the Bhilla and takes his wife away. She secretly brings with her the head of the Bhilla, and when they reach home lays a charge of murder against her husband. But his story is found to be true and she is repudiated and her nose and ears cut off.

Certain details are common to the three versions: the woman goes off gladly with the brigands, she lures her husband to their lair and makes him hide, then at night hands him over to her lover who ties him up and beats him. It is at this point that the Buddhist version diverges, intentionally altered it is clear, because the Bodhisattva who is cast in the husband's role cannot be represented as a killer.

D. *The narrative of the muni Yaunaka*

The latter part of this story has a close parallel in an episode from the SK.[1] One of the characters Purandara has a wife Narmadā who is in love with the servant Arjuna. His suspicions awakened by his mother he pretends to go away on business, and returning unexpectedly finds his wife asleep with her lover. He transfixes the man with his sword and later Narmadā is aroused by the blood flowing. She buries Arjuna and places over his grave an image which she worships. Later, Purandara returns to live with his wife as before. Twelve years later some

[1] Jacobi's edition, pp. 754 *ff*.

brahmins are one day invited by Purandara to a ceremony, but he notices that before they have eaten his wife offers food to the image. 'Why bother about him still?' he cries in exasperation. She realises that it was he who killed Arjuna and in revenge poisons him.

Certain motifs of the story are very familiar. The wife who sends her husband away on a fool's errand in order to be with her lover is no novelty, but it is worth noting that her fantastic wish does not seem to be a *dohaḍa*. The hero who through his skill tames an elephant on *must* is equally well known.

3. *The lion and the physician*

In the BKK (*Vaidya-kathānaka* No. 102(3)) this short tale is used to exemplify ingratitude. The only modification is that the lion has become a tiger. In both cases the physician's home is in Benares 'where Jitaśatru was king.'

4. *Metārya*

This story seems to have been one of the most popular of all Jaina legends. So familiar was the material that in the MPCH concision is often carried to the point of obscurity in the narration and it is expressly noted that the story is '*daṭṭhavvaṃ annattha satthe*'. The sixteenth century copyist who transcribed one of the MSS. used in this edition (MPCH : A) went even further and omitted almost the whole story from his text replacing it by a summary in five *gāthās*.

Metārya of course belongs to the oldest stratum of the commentary literature. The two recapitulatory verses (MPC 926 and 927, MPCH 437 and 438) are to be found in the *Avaśyaka-niryukti* 869 and 870 and the *Maraṇa-samādhī* 425 and 426, and the full narrative is given in the Avaśyaka[1] commentaries with the same details as in the MPC.

Metārya figures in the *Upadeśa-mālā* of Dharmadāsa, verse 91 of which runs:

sīsāveḍheṇa sirimmi veḍhie niggayāṇi acchīṇī
Meyajjassa bhagavao na ya so maṇasā vi parikuvio

[1] Āvaśyaka-sūtra Āgamodaya Samiti ed. Pūrva-phāga, p. 492.

And again verse 333 :

suṭṭhu vi jaī jayanto jāi-may'-āīsu majjai jo u
so Meyajja-risi jahā Hariesabalo vva parihāi

Here two different lessons are drawn from two different episodes of the story : in the first case Metārya is praised for his fortitude in fulfilling the duties of religion, in the second his humiliation by his *meda* father serves to show that pride will always be abased.

In the commentary of Rāmavijaya Gaṇin almost exactly the same details are given as in the Āvaśyaka narrative. However the conditions which the god must fulfil for Metārya's marriage are : first, to build a golden rampart around Rājagṛha, secondly, to make a road to the Vaibhara mountain, thirdly, to bring water from the Jumna, the Sarasvatī, the Ganges and the Kṣīrasamudra for purification. As a final detail it is from Mahāvīra himself that the goldsmith and his family receive their initiation.

Jayasiṃha Sūri, author of the *Dharmopadeśa-mālā-vivaraṇa* acknowledges his debt to the *Upadeśa-mālā* for the details of the story of Metārya :

Suyadevī-pasāeṇaṃ suyȃnusāreṇa sāhiyaṃ eyaṃ
saṃkheveṇaṃ puṇa vitthareṇa Uvaesa-mālāe

Explaining verse

mārijjantā vi daḍhaṃ kovaṃ na kuṇanti muṇiya-Jiṇa-vayaṇā
Meyajjo ya maharisī ahavā Damadanta-sāhu vva

he retells the story with almost identical details. It is to be noted however that the *purohita's* son has become a minister's son and that Metārya as an ascetic is styled *nava-buddhi* and not as in the Avasyaka *nava-puvvī* ; the change no doubt results from a scribal error. In a parallel passage the MPCH has *cauddasa-puvvī*.

The Sanskrit *Kathākośa*[1] translated by Tawney, a rather late collection of Jaina narratives includes the history of Metārya in a very similar form. Here he is said to have received the initiation from Mahāvīra.

In the SK[2] Haribhadra has taken one incident from the

[1] Kathākośa or Treasury of Stories tr. Tawney. London, 1895, p. 117 *ff*.
[2] Jacobi's edition, p. 467 *ff*.

legend and remoulded it. The king of Acalapura has two sons, Aparājita and Samaraketu, the latter viceroy of Ujjain. Aparājita becomes a monk and later learns that in Ujjain the king's son and the *purohita*'s son are harassing the monks. To right their wrongs he goes there and compels the youths to enter the monastic life. (The details are exactly those of the Metārya story.) The *purohita*'s son hates Aparājita for this but is reborn as a god who is destined to be enlightened by his brother in his next human incarnation.

Another redaction of the life of Metārya is given in the BKK (*Hastaka-śreṣṭhi-kathānaka* No. 105). It differs widely from the other narratives except in the final episode of the goldsmith and there the *krauñca* has been metamorphosed into a peacock. This incident has also been used alone earlier in the same collection (*Mayūra-kathānaka*) as the last of the stories exchanged between Maṇipati and Jinadatta where it is recounted by the former as a warning against hasty judgments. Here too the *krauñca* has become a peacock which swallows a precious stone.

There are of course isolated motifs in the story which are found elsewhere. Thus for example in the *Jñāta-dharma-kathāḥ* Poṭṭilā and Padmāvatī, wives respectively of the minister and the king of Tetalipura being pregnant are brought to bed on the same day. The former's still-born daughter is given to the king and the latter's son to the minister.

Similarly the poisoning of a co-wife's children by a jealous queen is a theme of not infrequent occurrence; whilst the animal which produces jewels or gold or treasure for its fortunate owner is a familiar figure of folklore in the west as well as in the east. For the casting of a goat for this role one might compare the episode in the *Dharma-kalpa-druma* (1.1) where a merchant dies in *atta-jhāṇa* and is reborn as a goat which later shows a hidden treasure to a monk.

Some of the varied moral lessons drawn from the story of Metārya have already been noted. The MPC uses it to stress the need for discriminating judgment and the MPCH specifically designates its theme as compassion for living beings (*pāṇi-dayā*). The *Upadeśa-mālā* draws from it a lesson of fortitude in religion and also points the moral that pride comes before a fall. For the *Dharmopadeśa-mālā* Metārya's history is a proof that holy men never give way to anger.

The Metārya of this tale is not the only one known to the Jaina scriptures: there is another who was a *gaṇadhara* of Mahāvīra; but the distinction between them may sometimes be lost. Of the other Metārya the *Dharmopadeśa-mālā* says:

Tuṅgiṇi-des'-uppanno Meyajjo jayai gaṇaharo dasamo
Vāruṇa-devīe suo dattassa visaṭṭhi-varis-'āū

The name itself invites speculation. It is clearly a Prakritic form which has occasioned some hesitancy in Sanskritisation. The BKK renders it in different passages as Medajja and as Medajña.

In verse 893 of the MPC the connection with the *meda* caste is clear and of course natural. But the *Deśī-nāma-mālā* (VI. 138) quotes *meyajja* in the meaning of 'grain' (perhaps a special kind of grain). Meyajja-risi might then be interpreted as 'the grain sage'.

5. *Sukumālikā*

This tale seems to have been almost as familiar in Jaina circles as that of Metārya and has achieved a far wider literary diffusion outside them.

The kernel of the story is found in the *Bhakta-parijñā* (verse 122):

Sākeya-purâhivai Devaraī rajja-sukkha-pabbhaṭṭho
paṅgula-hetuṃ chūḍho vuḍho ya naīe devīe

or in almost identical words in the *Bhagavatī Arādhanā* (verse 949):

Sākeda-purâdhivadī Devaradī rajja-sukkha-pabbhaṭṭho
paṅgula-heduṃ chūḍho nadīe Rattâe devīe

The commentaries of the latter work explain only that King Devarati relinquished his kingdom for the sake of his wife Raktā who later because of her infatuation for a crippled musician pushed her husband into a river.

The story is found in a version very close to that of the MPC in the Āvaśyaka commentaries and again in the *Dharmopadeśa-mālā*, where verse 81 reads:

Nīses-guṇ'-āhāraṃ nara-nāhaṃ niya-paiṃ pi mottūṇa
geṇhai paṅguṃ Sukumāliya vva mayaṇ'-āurā nārī

The only modification in detail is that Jitaśatru is made king elsewhere because he has been found asleep under an *aśoka* tree.

The same narrative appears presented with great literary skill in the *Daśa-kumāra-carita* where the famous story of Dhūminī is put into the mouth of Mitragupta. Dhunyaka saves his wife by giving her his own flesh and blood at a time when famine is driving the population to cannibalism. He also saves the life of a man who has been mutilated. Dhūminī conceives a passion for this man and forces him to satisfy her desires. Later she pushes her husband into a well but he is rescued by merchants and finds his wife again at Avanti. She accuses him of having mutilated her lover but he demands the testimony of the cripple who avows the truth.

In the Buddhist version of the tale (*Cullapaduma-jātaka* No. 193) the Bodhisattva born as the son of King Brahmadatta, is turned adrift together with his six brothers by their suspicious father. Starving in a desert they decide to eat their wives, but the Bodhisattva by a strategem saves his own wife and later nourishes her with his own flesh and blood. Reaching the Ganges they find a mutilated robber who is tended by the compassionate Bodhisattva. The wife falls in love with this man and pushes her husband over a precipice but he is saved by a lizard and in the end inherits his rightful kingdom of Benares. By chance the woman arrives there carrying her lover in a basket. The Bodhisattva on recognising her orders her to be killed but then relents and banishes her after ordering the basket to be firmly fixed on her head.

In the *Kathā-sarit-sāgara* (LXV) is included the story of a young merchant who, wandering in the desert, saves the life of his wife by giving of his own flesh and blood. Then later they save the life of a mutilated man who is in danger of drowning in a stream. The wife falls in love with him and, sending her husband to gather from a crag a rare herb, she cuts the rope that holds him. However he falls into a river, is saved and by the hand of chance becomes king in a distant city. As in the other versions of the story the wife arrives there carrying her crippled

paramour and posing as a *pativratā*. She is recognised and her nose and ears are cut off in punishment.

The *Pancatantra* has a more poetic adaptation of the tale. A brahmin is wandering in the desert after being turned adrift by his family. His wife dies of thirst and as he stands desolate with grief he hears a voice say: 'If you give her half your life she will live again.' He does so and she revives. They set out again and in a garden by a city find a cripple who sings divinely. Infatuated with him the woman manages to push her husband into a well. Carrying the cripple she goes to another city and there meets her husband who has been saved from death. She accuses him of having mutilated the cripple but he merely replies: 'Give me back the half of my life', and she dies on the spot. The story is summed up in the verse:

yad-arthe sva-kulaṃ tyaktaṃ jīvitârddhaṃ ca hāritam
sā māṃ tyajati niḥsnehā : kaḥ strīṇāṃ viśvāsen naraḥ

The BKK includes a story (No. 85: *Devarati-nṛpa-kathānaka*) the details of which accord closely with those of the MPC but the king is called Devarati and his queen Raktā as in the *Bhagavatī Ārādhanā*. No reference is made to the errant wife's final fate but the king becomes a *digambara* monk.

An episode similar to the story of Sukumālikā is included in the SK.[1] Dharaṇa, leader of a caravan, escapes with his wife Lakṣmī from the attack of a band of Śabaras and is wandering in a waterless forest. To save Lakṣmī's life he nourishes her with his own flesh and blood. Later she abandons him for a robber, leaving him to be arrested for a crime of which he is innocent.

The common features of all the narratives the feeding of the wife with the husband's flesh and blood and her infatuation with a *paṅgu* ('a cripple' or 'one whose legs have been cut off'). Such infatuation of a high-born woman for a man of the lowest class or for one physically deformed is a not infrequent narrative incident. In the Apabhraṃśa *Yaśodhara-carita* (II, 9) King Yaśodhara finds his wife keeping an assignment with a hunchback and sees the man kick her because she arrives late. Deformity seems to have been popularly associated with skill in music. It will be recalled that the courtesan Devadattā falls

[1] Jacobi's ed., p. 426 *ff*.

in love with Mūladeva though travestied as a dwarf because of his proficiency in dance and song.

In the MPC the story of Sukumālikā is used as an illustration of ingratitude but it is more usually treated as a warning to avoid attachment to a woman.

6. *The noble steer*

This parable consists in effect of two stories. Into the tale of the bull which vindicates itself by a voluntary ordeal is inserted, by a rather flimsy link, that of Jinadāsa and his unchaste wife.

The inserted story is found in a closely parallel version in Haribhadra's SK.[1] The wife Bandhulā of a pious Jain, Jinadharma, is in love with his friend Dhanadatta. One night Jinadharma goes to a *śūnya-gṛha* to practise meditation. His wife too comes there with her lover and brings along her bed. One of the spiked supports of the bed pierces Jinadharma's foot but he endures the pain of it until he dies from loss of blood. Reborn in the world of the gods he at once returns to convert the wife and friend of his earthly existence. He first alarms them till they contemplate suicide and then consoles them, teaching them the Jaina solution of *saṃlekhanā*.

The story of the bull occurs in the BKK (*Vṛṣabha-kathānaka* No. 102(4)) as one of the parables narrated by Maṇipati to stress the need for circumspection in judgment. A brahmin, Somaśarman has two wives one of whom gives birth to a son. Her jealous co-wife kills this infant and impales it on the horns of a bull, the *bhadra-vṛṣabha*. The people of the town turn in horror from the bull as a killer but it clears itself from the imputation by taking a red-hot iron bar in its mouth and is free again to roam at will.

8. *The ministers*

This again belongs to the corpus of Āvaśyaka legends. The details given in the Av.[2] and in Haribhadra's commentary on the Avaśyaka-sūtra II, 57

goṇī (1) *candana-kahā* (2) *ceḍīo* (3) *sāvae* (4) *bahira* (5) *gohe* (6)
Ṭaṅkaṇao vavahāro (7) *paḍivakkho āyariya-sīse*

[1] Jacobi's ed., p. 760 *ff*.
[2] Leumann: Die Āvasyaka-Erzählungen, pp. 37–38 and Āvaśyaka-sūtra Āgamodaya Samiti, ed. Part I, p. 98.

in recounting the story of the *ceḍīo* are exactly those of the MPC. The Viśeṣāvaśyaka-bhāṣya draws a lesson in two *gāthās*: (1440 and 1441)

a-tthāṇ'-attha-niuttâbharaṇāṇaṃ jiṇṇa-seṭṭhi-dhūya vva
na gurū vihi-bhaṇie vā vivarīya-nioyao sīso
sa-tthāṇ'-attha-niuttā īsara-dhūyā sa-bhūsaṇāṇaṃ va
hoi gurū sīso vi ya viṇioento jahā-bhaṇiyaṃ

It is to be noted that in the MPCH the ministers are endowed not with *autpattikī buddhī* but with *buddhi-catuṣka*.

10. *Nāgadatta*

For Nāgavasu's action in appealing to Śāsanadevī may be compared the story of Śrīyaka, told in the *Āvaśyaka* commentaries and more circumstantially in Hemacandra's *Pariśiṣṭaparvan*. Śrīyaka has taken the vows but cannot fast because he is always hungry. Sthūlabhadra's eldest sister encourages him to attempt a fast as a result of which he dies. She reproaches herself with the guilt of his death although the *saṅgha* exonerates her. The nuns standing in the *kāyotsarga* then request Śāsanadevī that she may be brought to the presence of a Jina who pronounces her guiltless.

The note, so rare in similar tales, of womanly devotion that characterises this story is completely lost in the BKK version (*Nāgadatta-kathānaka* No. 47). Nāgadatta is married to Priyaṇguśrī but an envious man named Nāgasena who has caught a glimpse of her wants to get him out of the way. Finding Nāgadatta engaged in the *kāyotsarga* outside the Jaina temple he takes off his own necklace and, hanging it on him shouts thief. The king's officers seize Nāgadatta who will not break the *kāyotsarga*. He is condemned to death but when the fatal sword strikes it is transformed into a rain of blossoms. The onlookers are edified and many converts are made.

As from this narrative the loving wife is absent the lesson of the MPC cannot be drawn, namely, that since even a woman lay disciple can have such faith in the Jaina doctrine then how much more must a proficient Jaina monk be exempt from earthly failings.

11. *The carpenter*

This fable of beast's kindness and man's ingratitude is found

in the *Vikrama-carita.*[1] A king's son goes hunting despite unfavourable omens. His horse bolts and he is treed by a tiger. He is alarmed to find that a bear has also taken refuge in the tree but this animal calms his fears and when he grows tired allows him to sleep in its arms, resisting suggestions by the tiger that it should throw him down. Then the roles of man and bear are reversed and the tiger tempts the man using as an argument the familiar lines:

nadīnāṃ ca nakhīnāṃ ca śṛṅgīṇāṃ śāstra-pāṇīnām
viśvāso naiva kartavyaḥ strīṣu rājakuleṣu

The man yields and lets the bear fall but it saves itself by catching a projecting branch. When the tiger goes away the bear goes too but curses the prince to become mad.

In the Jainistic recension of the Vikrama-carita the story is almost the same but the prince's bedmate is an ape not a bear, and it is not deliberately but through confusion of mind (*bhrānta-citteṇa*) that he lets it fall. Here too the man becomes mad as a consequence of his act for the divinity of the tree is incarnated in the ape.

12. *Cārabhaṭī*

Under the title: *La novella della brāhmaṇa e dell' icneumone nella redazione prākrita del Muṇivaicariyaṃ*[2] Belloni-Filippi published from the MPCH the text of the nine verses covering this story as well as the parallel passage from the MPCS. Discussing the versions of the legend found in the *Kathā-sarit-sāgara*, the *Bṛhat-kathā-mañjarī*, the *Hitopadeśa* and the various recensions of the *Pañcatantra* he distinguished two basic types according to whether it is the husband or the wife who kills the mongoose.

Another possible line of demarcation lies between those versions where the child dies from the snake's bite and those in which the snake is killed before it can bite. To the former category belong the versions of the MPC (but not of the MPCJ and MPCH), the BKK and the Āvaśyaka[3] commentaries, where

[1] Vikrama's Adventures ed. Edgerton (Harvard Oriental Series 27), p. 34 *ff*.
[2] RSO, vol. IV, 1911–12, pp. 1015–20.
[3] Āvaśyaka-sūtra Āgamodaya Samiti ed. Part I, p. 93b.

the narrative is exactly that of the MPC. The *Āv.* and Haribhadra's *ṭīkā* give the story under verse 11, 55:

> *sāvaga-bhajjā* (1) *sattavaie* (2) *ya kuṅkaṇaga-dārae* (3) *naule* (4)
> *Kamalāmelā* (5) *Sambassa sāhasaṃ* (6) *Seṇie kovo*

The BKK (*Kapilā-brahmiṇī-kathānaka* No. 102–2) gives a version with similar details.

It is to be noted that all the versions except those of the *Āvaśyaka* commentaries and the MPC refer to a brahmin woman and treat the word *cārabhaṭī* as a proper name.

Outside Sanskrit and Prakrit literature the story of the mongoose is also to be found in the Tamil epic *Cilappatikāram* (*Aṭaikkala kātai* XV. 11, 54-75).

13. *The rustic*

Jātaka No. 72 (*Sīlavanāga-jātaka*) offers a partial parallel to this tale. The Bodhisattva, incarnated as an Himalayan elephant dwelling apart from the herd as an ascetic, finds a forester of Benares lost in the wilderness and guides him home, asking only that he should not reveal the route to others. But the man marks well the road and comes back to the Bodhisattva pleading that he is in debt and begs to be allowed to saw off his tusks. In the end this false and avaricious man receives from the Bodhisattva all his ivory but is then swallowed up by the earth.

The beast with a thorn in its foot that seeks human assistance for its removal is a not uncommon motif of folklore. In Jātaka 156 (*Alīnacitta-jātaka*) some carpenters cure an elephant by similarly extracting a thorn.

14. *The lioness*

The essential element of this story of a discriminating animal appears in Jātaka 22 (*Kukkura-jātaka*) where, the palace dogs having gnawed the leather harness of his chariot by night, the king orders all dogs outside the palace to be destroyed. The latter demand justice of the king and persuade him to administer an emetic to the palace dogs who are thereby proved to have been the culprits.

15. *The distressed lion*

As already mentioned the BKK (*Tāpasa-gaja-kathānaka* No. 102–5) has a similar story with an elephant in the ingrate's role. It should be noted that the wolf of the MPC has become a man in the MPCJ and MPCH.

16. *Kāṣṭhamuni*

This story which is used to provide the machinery for the dénouement of the MPC is again an extremely popular one. It occurs in the Āv.[1] and with almost identical wording in the *Nandīsūtra* commentary as an illustration of *pariṇāmikī buddhī*. The relevent verses are:

Abhae seṭṭhi kumāre devī Udiodae havai rāyā
sāhū ya Nandiseṇe Dhaṇdatte sāvaya amacce
khamae amacca-putte Cāṇakke ceva Thūlibhadde ya
Nāsikka sundārī nande vaire pariṇāmiyā buddhī

The details are precisely those of the MPC.

In explanation of verse 84 of the *Dharmopadeśa-mālā*:

aṇṇ'-āsattā mahilā ghara-sāraṃ puttayaṃ ca bhattāraṃ
nāsei Kaṭṭha-jāyā Vajjā vva niraṅkusā pāvā

the commentary recounts the same story in a slightly shorter form.

The *Kathā-ratnākara* of Hemavijaya contains a tale obviously based on the Kāṣṭha-muni legend. A merchant Dhanadatta goes away leaving behind his wife Rambhā and two young sons. She at once takes a lover. One day a monk comes to the house, notices the domestic cock and says to his disciple that whoever eats its comb will become a king whilst from the mouth of whoever eats its wattles a precious stone will issue every day. Both the woman's lover and her maid overhear this prediction. The former demands that the cock be cooked for him but by chance the two boys eat those particular portions of the bird. He then proposes that she should kill the two boys and give their flesh to him to eat. The maid, overhearing this conversation runs away with them and the monk's prophecy is very soon fulfilled.

The *Upadeś a-prāsāda*[2] also retells the legend of Kāṣṭha-muni. Inevitably the climax of the tale of Kāṣṭha-muni recalls a

[1] Āvaśyaka-sūtra Āgamodaya Samiti ed. Pūrva-bhāga, p. 558.
[2] Vol. I, p. 66.

much more famous story: that of the false accusation against the Buddha which is found both in the *Dhammapada* commentary and in Jātaka No. 472 (*Mahāpaduma-jātaka*). There the wench Ciñcamāṇavikā is suborned by sectarians to pretend that she is pregnant by the Tathāgata. She simulates this condition by wrapping rags and bits of wood round her belly and makes an accusation in front of the congregation. He replies: 'Only you and I know the truth.' Then Sakra appears to reveal her wickedness and she is swallowed up by the earth. It is worth noting that unlike Kāṣṭha-muni the Buddha is not moved to anger.

The magic properties to be gained from eating a cock are no novelty. One may compare Jātaka No. 445 (*Nigrodha-jātaka*) where a man overhears a cock boasting that whoever eats of its fat will become a king. He then kills and cooks it and gives it to Nigrodhakumāra who in fact becomes a king.

THE RELIGIOUS ASPECT

As a text designed to illustrate the *dharmopadeśa* for laymen the MPC presents the Jaina religion as it affects the lives of ordinary people, but the ideal is first and foremost that of the ascetic life. Of particular value is the practice of the *kāyotsarga*, 'the abandonment of the body' in motionless meditation or, as it is here more often called the *pratimā* or statue posture. This of course has a considerable place in the Āvaśyaka literature and is recommended for laymen as well as for *sādhus*.

Ascetics attain to the highest development of which the unreleased soul is capable, and insofar as they still belong to the world are conspicuous by the purity of their lives. *Abbhakkhāṇa*—calumny—explained by the commentators as *asaddoṣāviṣkaraṇa* which is in all circumstances a sinful thing becomes, when directed against them, an occasion for bringing into disrepute the sacred creed, to avert which should be every believer's aim. We read how Śreṇika faced with a god-made illusion sheltered a pregnant nun *Jiṇa-maya-uvahāsa-bhayā* (418) and how Kāṣṭha-muni cursed the woman who made a false accusation against him because of the *pāuppāo kao pavayaṇassa*. Against this background the stress laid by the MPC on the avoidance of *abbhakkhāṇa* is well understandable.

In the MPCH this teaching is elaborated in a concluding homily which expressly cites the *Bhagavatī-sūtra* though the exact passage to which it refers is not clear. In *Bhagavatī-sūtra* I, 6; I, 9 (where it is one of those sins through which *jīvā garuyattaṃ havvaṃ āgacchanti*) and II, 1, *abbhakkhāṇa* figures between *kalaha* and *pesunna* in a category of nineteen sins but there would appear to be other passages in the canon for example *Upāsaka-daśāḥ* I, 45–7 where it is more expressly condemned.

In the story of Maṇipati which is characterised by its strongly anti-brahmanical note, it is precisely the brahmins who are guilty of the sin of *abbhakkhāṇa*. The stupid Tilabhaṭṭa or the gluttonous Seṭuka resemble stock types of the classical drama, the *purohita's* son cannot reconcile himself to bowing down at the feet of *śūdras*, whilst the *vipras* who seek to besmirch Kāṣṭha-muni are presented uncompromisingly as evil men actuated by

malice, and are satirized in a way that recalls Haribhadra's treatment of the Hindu divinities in the *Dhūrtākhyāna*.

In fact the gods of Hinduism play a very minor role in the MPC. With Śakra at their head they are mere impermanent tenants of the heaven-world who can at best come to worship a *tīrthaṅkara*. Often they are agents sent to test mortal faith in the Jaina creed.

As *bhakti* directed towards the *tīrthaṅkara* is formally excluded (*na ya nāho 'mhi ahaṃ te* says the Jina to Śreṇika) popular devotion is centred on the *yakṣiṇīs* or *śāsana-devatās* assigned to the *tīrthaṅkaras*. Schubring has rightly assessed their function when he writes that the latter term '*ist wohl der Ausgangspunkt der Vorstellung, indem zuerst das Gebot des Jina menschliche Gestalt gewann, und zwar weibliche, indischen Grundvorstellungen entsprechend. Hinzu kam das Bedürfnis, den Laien, für deren Bitten die Heilskünder unerreichbar sind, gewährende Mächte gegenüberzustellen.*' That a prayer could be more effective if made as in the case of Nāgavasū in the concentration of the *kāyotsarga* is comprehensible but it is not clear whether the *śāsana-devī* was always addressed in this posture.

One further point which is repeatedly stressed in the MPC is the danger of dying without turning to the true faith or without achieving inner tranquillity. Thus Seṭuka dies in *ārta-dhyāna* and is reborn as a frog, whilst in his frog incarnation he dies in a blissful state whilst about to worship the Jina and is reborn as a god. Similarly Municandra reproaches the step-mother who has attempted to poison him because, had she succeeded, he would have died without taking thought for another life.

MĀGADHI VERSES

These are eighteen in number: 455, 456, 458,4 60, 461 463, 464, 466, 467, 469, 470, 472, 473 and in a later narrative 772–776. One refrain verse is given four times and another twice. There are clearly corruptions in the text which has however been left exactly as given in the MS. An attempt has been made to divide up the verses which from 461 to 470 are left unnumbered by the copyist who seems to have been unable to analyse them metrically. In fact except for 455, 456 and 776 which are *ārya* these Māgadhī verses appear to be composed in *gaṇa* metres of varying length, of which each *pāda* ends in — ᴗ —. They are clearly not prose.

In *gāthā* 454 these verses are expressly designated as Māgadhī (. . . *Māgahīe bhāsāe tīse lakkhaṇaṃ eyaṃ repho ya bhaṇijjai la-kāro*) but apart from the substitution of *l* for *r* the only apparent Māgadhī feature which they show is the nom. sing in *e*. In the first passage they are all put in the mouth of the 'girl from Magadha'—Māgadhasenā, in the second they belong both to Māgadhasenā and to her interlocutor.

The custom of composing poems in successive verses from different dialects or of interlarding a longer work with stanzas in languages other than that of the main narrative was a not uncommon one particularly in erudite circles in the medieval period. Schubring[1] has given some specimens of this macaronic poetry drawn from Jaina sources. But the Māgadhī verses of the MPC seem to be quite other than an attempt to display erudition. The analogy would be rather with the dramas where a particular dialect is by convention appropriate for a given character.

It may well be that they represent actual Māgadhī popular songs which in the course of transmission from copyist to copyist have lost most of the original dialectal characteristics.

[1] Prakrit-Dichtung und Prakrit-Grammatik (Jacobi-Festgabe . Bonn 1926, pp. 89–97).

METRE

Both the MPC and the MPCH are composed in *ārya* metre. A number of verses in the former (98, 101, 280, 713, 957, 985, 1021, 1073, 1198, 1199, 1200, 1211, 1214, 1239) show the *upagīti* form of the *ārya*.

Apart from the Māgadhī verses and the Apabhramśa verse (287) the following metres are also represented in the MPC in verses apparently quoted from other sources :

Hariṇī : 253.
Śārdūlavikrīḍita : 157, 1039, 1061, 1062, 1128.
Śloka : 127, 200, 688, 971, 1119, 1120, 1121, 1123, 1124, 1125, 1206, 1207.
Sragdharā : 78, 79, 227, 228.
Vasantatilaka : 1122.

The Māgadhī verses (458, 460, 461, 463, 464, 466, 467, 469, 470, 472, 473, 772–775) and another verse (459), not apparently intended to be Māgadhī, are composed in a metre characterized for each *pāda* by a closing *gaṇa* of the form —*υ*—.

LANGUAGE

The MPCH and, except for some three dozen verses, the MPC are written in the so-called Jaina Māhārāṣṭrī Prakrit so fully described by Jacobi and others. In some of the quoted verses the MPC shows forms that belong to a rather older language: otherwise few or no traces of the considerable interval of time that must separate the two works are detectable in the morphology. It is rather in the vocabulary, in the choice of expressions like *bhuvaṇa-bhānu* MPCH 116, or *māhesara* MPCH 457 or in the introduction of Gujaratisms like *khallā* MPCH 237 *āla* 547, 554 that the MPCH gives a hint of its later date. The two texts may therefore conveniently be treated together; and these notes will serve to point out that beside its regular formations this normalised Māhārāṣṭrī shows features which belong properly to an older language and others again in which the developing trends of medieval Indo-Aryan are clearly visible.

Whilst the MPCH knows only one old preterite form *āsi* the MPC offers still a number of aorists: *agahiṃsu* 841, 1141, *ajīviṃsu* 898, *abhaṇesu* 517, 706, 812, *abhaviṃsu* 898, *avasesu* 643, 693, *ahesī* 624. For the future alongside the normal formations in *-issai* and *-ihī* occur isolated survivals like *dacchāmi* 245 *gassāmi* 555. *Atmanepada* terminations are still visible in *tosaisse* 100, *dhare* 158, *jāṇe, viyāṇe* 848, *kāhe* 174.

The absolutive shows the usual range of formations with a predominance of the types in *-uṃ* and *ūṇaṃ*. Isolated Ardhamāgadhī forms are *viuvvaittāṇaṃ* 401 and *uttarittāṇaṃ* 740: *pāevi* 500 unless it is corrupt would appear to belong to the Apabhraṃśa stage. There is a curious use of adjectival formations from the verb 'to say' (*jamp-, bhaṇ-*) in the function of absolutives *jampiro*[1] 84, MPCH, *jampirī* MPCH 347, *bhaṇarī* MPCH 307.

Of interest is an instance of the present participle as a conditional[2]: *mārio honto . . . duggai-paha-bhāyaṇaṃ kao honto*

[1] Cf. similar forms in SK e.g., p. 58 *l.* 17.

[2] Cf. Alsdorf: A specimen of archaic Vaina Māhārāṣṭrī (BSOS, vol. VIII, p. 329).

MPCH 377–8. There are a number of pleonastic formations with the auxiliary: *aṇupaviṭṭho santo* 496, *periyā santī* 713, *paiṭṭhiyā santī* MPCH 272, *mucchiyā santī* MPCH 615; and enlarged stems of the present participle are on the increase: *vasantaya* 89, *vaccantaya* 1197, *jīvantaya* MPCH 210. A turn of phrase which transparently reflects popular language is *paḍiuvayāro kao hoi* MPCH 234.

The MPC appears to show a form for the third. sing. present in which *-ai* has been reduced to *-e* before tti: *pattiyāve* 526, *vināse* 910, *uvasame* 1045. It is interesting that it regularly uses *samatthi* for *atthi* as a simple copula: 10, 134, 642, 853, 977, 1175, 1193. The MPCH has an instance of the first sing. present with the termination of first plural: *karimo* MPCH 414. Everywhere new denominative formations are on the increase, for example: *dhammalābhei* MPCH 387, 434, *pāṇiggāhei* 895.

The nominal flexion offers little of interest: confusions of gender are quite common, ablatives in *-ā* are still fairly frequent, isolated datives (*vahāya* 295 *suhāya* 560) occur, and there are numerous instances of accusatives identical in form with the nominative, e.g. *khandhāvarā* 494, *Magahaseṇā* 738, *kaliyā* 1056. Foreshadowing later development, symbols of plurality are coming into use: *vagga* 444, 644, 1261, 1267 and, in effect, *oha* 6, MPCH 244, 595. In a few cases nouns seem to have retained a verbal rection: e.g. *akārago* 991.

Classical comparative formations in *-tara* occur but with intensive force: *guhirataraṃ* 228, *suṭṭhuyaraṃ* 330, *savisesatara* 593, *ahiyayaraṃ* 1040, *gāḍhayaraṃ* MPCH 90, 121. Comparison is expressed as in the modern languages by the positive related to an ablative case: *piāiṃ niyaya-jīviyāo* 51, *tumahiṃ suhôiyā* 55, *niya-tavasā nissāraṃ* 186, *ko tumāo piyayamo* MPCH 345 where the superlative is in fact a strengthened form of *piya*.

Postpositions or what are virtually postpositions loom large. Some are nouns still inflected: *pāsa* 114, etc., *majjha* 662, etc., *mūla* 186, etc., *uyara* 1076, *vaṭṭha* 467; others are used in a fixed case form to indicate purpose: *heuṃ* 318, etc., *aṭṭhāe* MPCH 107, etc., *kae* 351, etc., *kajjeṇa* MPCH 90, etc. Some are old adverbial forms: *uccaṃ* 827, *huttaṃ* MPCH 136, 205, *aho* MPCH 233, *bāhiṃ* MPCH 206, ; and certain absolutives are becoming fixed in the same function: *muttuṃ* 520, 805, *uddissa* 699. The adjective of relationship or genitival postposition is

found in three guises: *kerisa* 637, *taṇaya* 372, MPCH 491, 557, *santiya* 349, 892, 1238, MPCH 287, 519.

On vowel quantity it may be said that the length of all vowels in a final position is optional. This is particularly evident in the inst. sing. masc. and in the gen. plural and loc. plural where the writing of the anusvāra usually indicates in the MS that the syllable is to be read as long: nasality is no doubt in any case present. Even final long -ā may be shortened where the metre requires: *visūiya* 390, *punnima* 611, *mottiya* 1171, *sāriya* 1202, *Piyadaṃsaṇa* MPCH 373.

A notable feature of the MPC is the extensive use of proverbs; the following examples are characteristic:

āvii anno vi paī kijjai 175
jāṇei sappaṇiṃ sappo 747
devā a-moha-darisī 421, 527, 528
para-vasayā devāṇaṃ sayala-suha-hariṇī 156
ekko bhañjae ḍālaṃ 1202
dukkhaṃ sa-saṅka-ghara-vāso 960
ṭhaviyāṇa muttiyāṇaṃ ko jāṇae agghaṃ 1048
saṃjogā vippayog'-antā 68, 243

THE MAṆIPATI-CARITA—ANONYMOUS

1. namiūṇa Vaddhamāṇaṃ cauttīsâisaya-saṃjuyaṃ dhīraṃ
Maṇivai-cariyaṃ vucchaṃ su-sāhu-guṇa-rayaṇa-paḍihat-
thaṃ
2. Maṇivai-rāyā-risi vi ya jalaṇ'-atti-khaeṇa samjama-gun'-
aḍḍho
teṇ' āroggaṃ joggaṃ dhamma-guṇ'-ajjaṇa-kae rāyā[1]
3. khemo sivo su-bhikkho kara-bhara-rahio gav'-āi-tiri-sahio
bahu-pavara-nīra-sasso Kāsī nāmeṇa deso 'tthi
4. dhamm'-attha-kāma-kāmiya-khette tatth' eva jaṇavae
ramme
viṇiujjamāṇa-ghaṇa-paṇiya-vaṇiya-āṇanda-bhavaṇammi
5. caumuha-caukka-caccara-tiya-goyara-toraṇehi su-vibhattā
ramaṇīyā rāma-saro-pukkharaṇī-niyara-saṃjuttā
6. gayaṇa-yala-cumbi-pasāya-lakkha-paḍikkhaliya-taraṇi-
haya-nivahā
kīlanta-muiya-nara-nāri-nivaha-mujjhanta-pahi-[2]ohā
7. vaiṇo vaeṇa vaṇiṇo dhaṇeṇa rehinti jattha pāeṇaṃ
nimmala-sīleṇa kul'-[3]aṅgaṇāo daviṇaṃ ca cāeṇaṃ
8. anna-suha-asuha-saṃkanti-vimala-maṇi-dappaṇôvamaṃ
hiyayaṃ
jattha ya narāṇa sā atthi pura-varī [4]Maṇivaiyā nāma
9. dasa-disi-vikkhāya-jaso tattha ya atthi aṇa-dāṇa-dullalio
paṇamanta-rāya-maṇi-mauḍa-koḍi-saṃghaṭṭa-paya-
kamalo
10. sūro rivu-[5]timirāṇaṃ cando ya asesa-bandhu-kumuyāṇaṃ
niya-kula-giha-maṇi-dīvo Maṇivai nāmā samatthi nivo

[1] *The following words are inserted after verse* 2: Vyākhyā: Maṇipati rājarṣir api na kevalam jvalanārti-ksayena dahanāhita-pīḍābhavena saṃyama-gunādhyah caritrātiśaya-samṛddho jāta iti gamyate tena kāraṇena ārogyam yogyam nīrogatā yujyate dharma-gunārjana-kṛte caritrātiśaya-jñāpana-hetave rājann iti prasuta nṛpāmantranam iti saṃkṣepārtho vistarārthaś ca.
[2] *ms* uḍḍhā.
[3] *ms* anganao.
[4] *ms* Maṇivai.
[5] *ms* timirāṇe.

11. Siri-Vīra-Jiṇesara-pāya-kamala-bhasalassa tassa rāyassa
rivu-vahu-vehavva-vvaya-dikkhā-guruṇo guṇôyahiṇo

12. punnāga-mayaṇa-vaṇa-[1]rāi-rāiya sarala-tilaya-bahu-
sobhā
puhuvi vva Puhuvi-devī visuddha-rayaṇā su-vaṃsā ya

13. suhumāṇi tinni jīse kesā dantā nahā ya pihulāṇi
tinni ca [2]uro vayaṇaṃ lalāḍagaṃ taha tinni rattāṇi

14. jīhā pāṇī pāyā nāhi sattaṃ saro ti gambhīrā
kaṇṭho piṇḍiya-jaṅghā tinni vi ya santi hussāṇi

15. niddhā loaṇa-dasaṇā paumā iva rāiyā ya kara-caraṇā
uttuṅga-nah'-[3]āviyā samā dhavalā sihariṇo dasaṇā

16. aṅguṭṭhe tam-mūle javehi juttā taheva haṃsa-gaī
taha mattha-uḍḍha-rehā tilaiya-pāṇī su-guṇa-khāṇī

17. tāṇaṃ [4]jeṭṭho putto sūro cāī acāvalo saralo
su-bhago ya aṇuvatāvo kalāsu dakkho kayannu ya

18. guru-sussūs'-āsatto sacc'-ābhāsī jaṇânurāgī ya
aṇuyattao viṇīo samatthi nāmeṇa Muṇicando

19. pañcaviha-kāma-bhoe [5]uvabhoyantassa tassa rāyassa
savvôuya-sahas'-āgaya-[6]payatthe satthehi uvaṇīe

20. aha annayā ya patto gimho jattha ya ravī ku-rāya vva
kara-caṇḍayāe saṃtāva-kārao taha ya duppeccho

21. ā-nālaṃ naliṇāṇi vāsara-[7]muhe chohei iha sūro
ummīlei vi hu nisīha-samae nīlôppalāiṃ† jaī†

22. †dāghe patta-jaṇassa dāha-haraṇe lole jal-'addā pare
vaṭṭante piyā ya† gimha-samae eyammi jāe phuḍe

23. diva-bhūmi-koṭṭhaga-gayo dhamei gimho sa lohayāro vva
timira-riu-huvāheṇaṃ ahiyaṃ sacarâcaraṃ loyaṃ

24. eganta-vikkam'-akkanta-rāya-lacchīe gāḍham uvagūḍho
majjiya-pasāhiy'-aṅgo gahiya-vara-pāḍalā-vello

25. puvvâvaranha-samae pāsāôvarima-bhū-gavakkhammi
divv'-āsaṇe nisanno tammi ya kāle mahā-nāho

[1] *ms omits* rāi.
[2] *ms* use.
[3] *ms* āviya.
[4] *ms* jeṭṭha.
[5] *ms* uvabhiyantassa.
[6] *ms* payattha.
[7] *ms* suhe.

26. bhadd'-āsaṇe nisannā Puhavī-devī narinda-pāsammi
Punnima-sasi vva rehai Rohiṇi-gehiṇi-juo rāyā

27. viṇaôvayāra-kusalā saṃvuya-dehā imassa ceḍīo
sovanna-kaṅkaṇehiṃ vicaranti siroruhā saralā

28. [1]bhāsa-rahiyassa kesaṃ sa-kasiṇa-[2]vatthassa a-kasiṇaṃ tatto
pāsai [3]Puhuvī puhuvîsarassa kannassa pāsammi

29. hāsa-vasa-viyasiy'-acchi isiya-kampanta-[4]thira-thaṇa-vaṭṭā
rāyāṇaṃ saṃbhāsai jaha piya dūo samāyāo

30. tatto rannā turiyaṃ bahi-muhaṃ pesiyā diṭṭhī
pecchai nara-turagāiṃ geh'-aṇgaṇe ya [5]na taṃ dūyaṃ

31. na ya kahio mantīhiṃ nayāvi vivihehi dāra-purisehiṃ
esā evaṃ sāhai ko paramattho ghaḍai ittha

32. evaṃ cintâvannaṃ rāyāṇaṃ avagay'-iṇgiy'-āgārā
daṭṭhūṇa khivai diṭṭhiṃ niva-vayaṇe sā vi cintei

33. vaṅkā piyammi saralā sajjaṇe ujjuyā ya majjha-tthe
āyaṅkirā ya vairiṇi ghummantī hoi niddāe

34. kaṭṭhammi kharā harise [6]niccâṇīyā niyāe lajjāe
majjha-tthā gaya-[7]rāgā dukkhammi milāyae diṭṭhī

35. avaloyaṇaṃ disāṇaṃ viyaṃbhiyaṃ sāḍagassa saṃvaraṇaṃ
āsaṇa-siḍhili-karaṇaṃ ucchiya-liṅgāiṃ eyāiṃ

36. dūyâvaloyaṇa-kae rāyā ai-ākulo imo ahuṇā
tā bhaṇio devīe kim āulo deva saṃjāo

37. kahiyaṃ niveṇa savvaṃ tīse sā vi hu pasanna-muha-[8]sohā
parihāsa-pesalaṃ maṃsalaṃ ca aṇurāga-bhāveṇa

38. bhaṇai jaha deva su-kul'-aṅgaṇāṇa ko dūya-kahaṇa-ahigāro
pai-devayāṇa taha [9]kā dei ya visaṃvāiṇī vāyā

[1] *ms* kesa.
[2] *ms* vatthussa.
[3] *ms omits* Puhuvī.
[4] *ms* thera.
[5] *ms omits* na.
[6] *ms* niccâṇīyaṃ.
[7] *ms* rāgo.
[8] *ms* soho.
[9] *ms* tā.

39. bhaṇiyaṃ niveṇa sāhasu tās' atthaṃ devi tīe taṃ paliyaṃ
tāḍeūṇa payaḍiyaṃ bhaṇiyaṃ ayaṃ dhamma-dūo tti

40. tatto lajjā-manthara-diṭṭhī daiyaṃ niyaṃ viloittā
devī jampai piyayama jai lajjasi vuḍḍha-bhāveṇaṃ

41. bāḍhaṃ goyara-dāṇeṇa vāraissāmi sayala-pura-loyaṃ
bhaṇiyaṃ niveṇa sundari alaṃ alaṃ hāsa-bhaṇieṇaṃ

42. na ya lajjā taha therattaṇeṇa kama-pattaeṇa maha gehe
adiṭṭha-paliya-puvvaya-vaikkamâikkameṇa paraṃ

43. hāhā ahaṃ ahanno pāvo kula-phaṃsaṇo ahamma-mai
asui-asāsaya-atitti-kāra-kāmesu jaṃ mūḍho

44. tatto pahāya-samae jeṭṭha-suyaṃ tujjha ceva Muṇicandaṃ
ahisiñciūṇa rajje asaṃsayaṃ pavvāissāmi

45. soga-samāula-hiyayā dīṇā vimaṇā ya aṃsu-punn'-acchī
paṇaya-pai-pāda-juyalā Puhuvī vi ya vinnavai rāyaṃ

46. uvahāso esa kao devassa u [1]eyaṃ atthi suha-[2]paliyaṃ
devassa [3]sayāmāo ajjavi guruyā bahū santi

47. īsi hasiūṇa bhaṇiyaṃ naravaiṇā devi suha-paliyaṃ eyaṃ
iha-loe luddhehiṃ kajjai niya-hiyaya-saṃṭhavaṇaṃ

48. paramattheṇaṃ eyaṃ pi hoi vuḍḍhi tti [4]āimo dūo
tanneva puvvayāṇaṃ langhemi aṇuṃ pi majjāyaṃ

49. nāya-pai-nicchāyā sā vimukka-kesā ya paḍiya pāesuṃ
bāha-jala-punna-nayaṇā royantī bhaṇium āraddhā

50. hā pāṇa-ppiya hā sāmi bhāla hā neha-sāgara-sarūva
[5]kīsa piūṇaṃ cattaha mamaṃ kumāraṃ ca rajjaṃ ca

51. tuha kira kumaro aham avi piyāiṃ pi ya niyaya-jīviyāo vi
tā kīsa [6]ujjhiūṇaṃ vaccaha amhe a-saraṇāiṃ

52. tatto nivo payampai mā royasu devī cintasu imaṃ tu
roga-jarā-vaya-[7]maraṇeṇa chuṭṭae neva saṃsārī

53. tā pavvayāmī nūṇaṃ bhaṇiyaṃ tīe vi manda-bhaggā[8] 'haṃ
kiṃ ghara-vāse kāhaṃ tuha pāyā mamaha saraṇaṃ

[1] *ms* eya anti.
[2] *ms* valiyaṃ.
[3] *ms* sayāsāo.
[4] *ms* āime.
[5] *ms* kasa.
[6] *ms* ujjiūnaṃ.
[7] *ms* maraṇa.
[8] *ms* ha.

54. bhaṇiyaṃ niveṇa bhadde juttaṃ eyaṃ [1]amhārisāṇa paraṃ
suha-laliyā 'si tatto dussaham anhāṇa-pamuhaṃ te

55. tīe vi hu paḍibhaṇiyaṃ na tumahiṃ to suhôiyā [2]esā 'haṃ
tuha maggeṇaṃ dikkhaṃ dur-aṇucaraṃ āyarissāmi

56. ti-huvaṇa-tilaeṇaṃ Nemināheṇa vutta-maggeṇaṃ
na ya pavvaiyā kiṃ pahu Rāimaī kamala-sukumālā

57. bhaṇiyaṃ rannā sundari juttaṃ kaya-nicchiyāe vaya-gahaṇaṃ
evaṃ udanta-parāṇaṃ saṃjhā-samao samāyāo

58. kaya-jiṇa-vandaṇa-pūyaṇa-pabhii-kajjāṇi divva-vāsa-haraṃ
pattāṇi vaya-kahāhiṃ suiraṃ ṭhāūṇa suttāṇi

59. aha jāyammi pahāe pahāṇa-purisāṇa sāhiyâkūo
bhaṇai Muṇicanda-putte rajjaṃ dāuṃ maṇo majjhaṃ

60. bhaṇiyaṃ tehiṃ sucitte suhie niva-canda-punnimā-cande
amaya-maya-kara-ppavare kassa na diṭṭhī ramai ramme

61. joisieṇaṃ kahie lagge ahisiñcio tao kumaro
tatto bhariyā sesā paṇao ya niv'-āi-loeṇaṃ

62. jāo rāyā tatto kahio anteurassa paurāṇaṃ
pavvajja-pariṇāmo jaṇe vilavanti ya bahuyā

63. anteuraṃ ca hima-vāya-daḍḍha-naliṇī-vaṇaṃ va vicchā-yaṃ
dharaṇi-yale luṭṭantaṃ kañcī-dāmāṇi choḍei

64. toḍei hāra-laṭṭhiṃ bhañjai valayāiṃ khivai muddāiṃ
ganthima-veḍhima-pūrima -saṅghāima-pupphaṃ ujjhei

65. bhañjai maṇḍaṇāiṃ vikirai gaṇṭhiyaṃ añjaṇaṃ phusai
lolai mahīe mucchai punaruttaṃ vilavae evaṃ

66. hā pāṇa-vallaha ihaṃ amhe muttūṇa kaha tumaṃ vayasi
karuṇârihāo abalāo maṃsa-pesī-samāṇāo

67. sā pīī so paṇao so aṇurāo ya tuha pasāo so
ekka-paraṃ ciya naṭṭho amhaṃ bhaggehi bhaggehiṃ

68. evaṃ akkanda-ravaṃ soūṇaṃ naravaī bhaṇai bhaddā
muyaha visāyaṃ jamhā saṃjogā vippaog'-antā

[1] *ms* bhayārisāṇa.
[2] *ms* sāhāyaṃ.

69. rajjaṃ bhajjā lacchī ārogayā jovvaṇaṃ balaṃ rūvaṃ
bujjhaha savvaṃ athiraṃ tumhāhiṃ ettiyaṃ labbhaṃ

70. . . . ai-sāvajjaṃ duggai-heū taheva bhogā ya
saṃsāro vi asāro sāraṃ Jiṇa-desiyā dikkhā

71. iccāi-desaṇāe sambohai naravaī nirākaṅkho
anteura-kañcui-dāsa-dāsi-[1]bhicc'-āi-pura-loyaṃ

72. Jiṇa-bhuvaṇesu ya mahimaṃ kāuṃ dāūṇa viviha-dāṇāiṃ
majjiy'-avalitta-gatto devīe samaṃ caḍai sibiyaṃ

73. mahayā ya vitthareṇaṃ gacchai manorammi vaṇa-saṇḍe
Damaghosa-sūri-pāse vihiṇā pavvajjae dikkhaṃ

74. Suvvaya-pavattiṇīe samappiyā dikkhiūṇa Puhuvī vi
vandiya guruṃ ca jaṇagaṃ jaṇaṇiṃ giham ei Muṇicando

75. Maṇivaiyāo niggacchiūṇa viharei bhūri-desesu
Damaghosa-gaṇahar'-indo niya-parivāreṇa pariyario

76. sāmāiy'-āi-ekkāras'-aṅga-kusalo ya Munivai jāo
navamassa ya puvvassa ya tayā ahio taiyam vatthuṁ

77. āpucchiūṇa ya guruṁ egalla-vihāram uvagao sa muṇī
niravikkho vaṭṭanto erisāe sīya-kālammi

78. dhammello† sāra-tello pihiya-diya-ghare gūḍha-sejjâṇa-
vajjā† bhajjâsaṅgo sa-rango hima-arai-haro duṭṭha-rūvo
ya dhūvo

79. mutt'-āhāro asāro guru-asuha-karaṃ jattha ullaṃ dugul-
laṃ
dukkhī dup-pūra-kukkhī dhaṇa-kaṇaga-rahio dūra-niddo
dariddo

80. jattha ya loiya-akkhāṇayaṃ ca eyaṃ ca summae payaḍaṃ
egammi arannammi vaggho sīho duve santi

81. tesiṃ puṇa saṃlāvo evaṃ vutto maha paḍai sīyaṃ
kiṃ pose māhe vā bhaṇiyaṃ ca vaggheṇa posammi

82. simheṇa puṇo bhaṇiyaṃ ahiyaṃ sīyaṃ paḍai māhammi
tehiṃ puṇo vi bhaṇiyaṃ pucchāmo bahu-suyaṃ kimpi

83. aha tesiṃ adūrammi bilammi pavisei junna-majjāro
diṭṭhanta-suī-kusalo undūra-m-āiṇa khaya-kārī

84. gantu tab-bila-dāre bhaṇiyaṃ tehiṃ tu tāya tāya tti
so kiṃ puttā putta tti jampiro tattha sampatto

[1] *ms* ciñc'-āi.

85. pabhaṇai ahaṃ sa-nāho ajjaṃ jāṇāmi [1]lacchi me niyagā
jaṃ majjhanha-kāle do vi janā āgayā pāsammi

86. taṃ sāgayaṃ ti puttā keṇa nimitteṇa āgayā ettha
paḍibhaṇiyaṃ tehiṃ imaṃ amhāṇaṃ atthi hu [2]vivādo

87. kiṃ pose māhe vā bahu sīyaṃ paḍai iya tumaṃ chinda
soūṇ' evaṃ bhīo majjāro cintiuṃ laggo

88. jav-vayaṇaṃ na bhanissāmi so 'yaṃ mama mārihī dhuvaṃ ajjā
eyammi desa-kāle sambhariyā Mūladeva-kahā

89. jaha kira mahâḍavīe duve pisāyā vasantayā miliyā
tāṇaṃ miho kahāsu jāyāsu bhaṇiyam egeṇaṃ

90. maha mahilā rūvavaī bīo vi ya bhaṇai majjha na ya tujjha
evaṃ ca vayantāṇaṃ tāṇaṃ bhaviyavvayā-vasao

91. rattimmi Mūladevo egāgī teṇa ceva maggeṇa
vaccanto diṭṭhi-pahe paḍio nāo ya eehiṃ

92. dohiṃ vi karehiṃ gahio dhāvittā tehiṃ jhatti bhaṇiyo ya
paṇḍiya kahesu amha kassa mahilā ya rūvavai

93. bhaṇiyaṃ ca Mūladeveṇa niya-niya-[3]jāyāṇa kahaha guṇa-gāmaṃ
bhaṇiyaṃ tehiṃ sayaṃ ciya jāṇasi na vayaṃ viyāṇāmo

94. tesiṃ hiyay'-ākūyâṇusārao tahaya jāi-paccayao
vīmaṃsiya teṇ' ekko bhaṇiyo nisuṇehi bhajja-guṇā

95. acchisu nūlī hasieṇa makkaḍī jampieṇa bheruṇḍī
caṅkamieṇa ya uṭṭhī [4]sīla-vasao attaṇa-guṇeṇaṃ

96. hasiūṇa teṇa bhaṇiyaṃ saccaṃ [5]ee guṇā maha vi dayāe
bīo vi teṇa bhaṇiyo tumaṃ pi jāyā-guṇe suṇasu

97. nâlattā ālavai bhaṇiyā paḍibhaṇai pañcadasa vārā
ajjā-gale vva ghaṇṭā chikkā-chikkā kaṇa-kaṇei

98. teṇa vi bhaṇiyaṃ saccaṃ eyāṇaṃ [6]kā hu rūvavaī
nisuṇeha sāvahāṇā aha bhaṇiyaṃ Mūladeveṇa

[1] *ms* acchi.
[2] *ms* vivāho.
[3] *ms* jīvānaṃ.
[4] *ms* silivvasao.
[5] *ms* eṇa.
[6] *ms* rūvā.

99. jā jassa piyā sā tassa sundarī natthi maṅgulaṃ [1]tīe
iya bhaṇai Mūladevo hatthe gahio pisāehiṃ

100. taṃ te tuṭṭhā donni vi muñcanti ya sāhu sāhu bhaṇiūṇaṃ
aham aviya tosaisse ee cintittu saṃlavai

101. pose vā māhe vā jaiyā vāei māruo
tayā paḍanti sīyāiṃ māsā ittha a-kāraṇaṃ

102. aha te tuṭṭhā donni vi bhāsanti sāhu sāhu pannā te
sa-ṭṭhānesu gayā te bilimmi patto ya majjāro

103. eyārisammi sisire Ujjeṇīe tao Mahākāle
peya-vaṇe sampatto Maṇivai nāmā sa rāya-risī

104. tatth' egammi paese tasa-pāṇa-vivajjie ṭhio paḍimaṃ
aṇujāṇāveūṇa nisaṭṭha-maṇa-vayaṇa-taṇ'-ujjogo

105. aha bhagga-diṇ'-ālāṇo saṃjhā-sovanna-saṅkalā-kalio
kuñciya-karo jaṇ'-ohaṃ āulayanto ravi-karindo

106. attha-girim aṇusarei āgāsa-paheṇa tassa aṇumaggaṃ
rayaṇīe taruṇa-mahūyara-riñcholī bhāi gacchantī

107. etthantarammi diṭṭho govehi purammi [2]paisarantehiṃ
a-ppāvaraṇo sāhū tatto karuṇā-parīehiṃ

108. giṇhissāmo ya page imāṇi vatthāṇi iya vicinteuṃ
vatthehiṃ veḍhiūṇaṃ muṇiṃ gayā niyaya-gehesu

109. . . . etto Ujjeṇīe bāhiṃ Udaya tti bhaṭṭo tthi
bhajjā ya Seḍhaṇa-sirī tatto bhaṭṭassa pai-varasaṃ

110. uppajjanti tilā bahu teṇa ya nām'-antaraṃ ca jaṇa-
vihiyaṃ
Tilabhaṭṭo tti payāsaṃ piyā ya duccariṇī tassa

111. puttehi samaṃ khaddhā tīe tilā ya aṇucintiyaṃ amīe
jai pucchai tila-vuttaṃ vippo tā uttaraṃ laddhaṃ

112. do ceva a-sikkhiya-paḍhiyāiṃ joyanti jīva-logammi
kukkuḍuyāṇa ya juddhaṃ tatthôppannaṃ ca mahilāṇaṃ

113. tatthôppanneṇa imā kāla-[3]cauddasi-nisā-pahara-samae
bahu-vihagāṇaṃ picchehiṃ [4]veḍhittā niyaṃ dehaṃ

114. khāyira-aṅgarāṇaṃ bharium ghettuṃ sarāva-saṃpuḍayaṃ
khetta-ṭhie jaggante pattā Tilabhaṭṭa-pāsammi

[1] *ms* loe.
[2] *ms* peisarantehiṃ.
[3] *ms* cau-disi.
[4] *ms* veḍhaittā.

E

115. phekkārayaṃ kuṇantī sivêva muha-mārueṇa vikirantī
te aṇgāre pattā diṭṭhā teṇāvi bhieṇaṃ

116. ā pāva ajja na bhavasi iṇhiṃ [1]māremi kuṇasu jiya-loyaṃ
su-nirakkhiyaṃ iccāi pabhaṇantī bhāsiyā teṇa

117. bhayavai saṃhara kovaṃ jaṃ kiṃci bhaṇesi taṃ karissāmi
sā jampai jai evaṃ tā 'haṃ Tilabhakkhiṇī devī

118. maha dehi te niya-tilā tesiṃ nāmā vi no gaheyavvaṃ
bhaṇiyaṃ mahā-pasāo eso teṇāvi bhaṭṭeṇa

119. aha sā pattā sa-gharaṃ gahio dāha-jjareṇa so bhaṭṭo
kahakahavi gharaṃ patto tav-velaṃ ceva kāla-gao

120. sādhu [2]tti bhaṇiūṇaṃ dāhāvai tak-khaṇaṃ ciya masāṇe
taṇa-bhūmi-samāsanne pabhūya-taṇa-kaṭṭha-gañjehiṃ

121. vāuya-vaseṇa tatthaya laggo davvo tao vi ya phuliṅgo
laggo mahêsi-viggaha-vatthesu tao ya sahasatti

122. dajjhante te daṭṭhuṃ muṇiṇo sama-suha-duhassa somassa
deho tahavi na calai suha-bhāvo kāussaggāo

123. atthamie canda-dhave vimutta-nakkhatta-mehalā tatto
ujjhiya [3]tārā-mālā pahāṇa-jonh'-[4]ambarā mahurā

124. ai-bahula-sañjhā-tambola-rāga-vayaṇā-milanti kumuy'-
acchī
rayaṇī ramaṇī-pacchima-jalahiṃ iva khivai appāṇaṃ

125. jāe pahāya-samae te govā tattha āgayā turiyaṃ
tay-avatthaṃ taṃ Maṇivai-sāhuṃ daṭṭhūṇa dukkh'-attā

126. jampanti kayam akajjaṃ hā hā eyaṃ ayāṇamāṇehiṃ
ahava uvayāro vi ya kamma-vasā hoi avayāro

127. āpadām āpatantīnāṃ hito 'py āyāti hetutām
mātur janghâpi vatsasya meḍhī bhavati bandhane

128. sampai eyâvatthaṃ sāhuṃ Jiṇadāsa-sāvayassa vayaṃ
kahayāmo mannūṇaṃ so eva sārā-karaṇa-pavaṇo

129. iha nayarīe santi hu pañc' eva sayāṇi Jiṇa-agārāṇaṃ
tesu ti-saṃjhā-pūyaṃ karei āyara-paro honto

130. tad-dārāṇaṃ taha kuñciyāo tass' eva santi pāsammi
teṇa ya jaṇammi jāyaṃ bīyaṃ se Kuñciyo nāma

[1] *ms* maremi.
[2] *ms* tte.
[3] *ms* tairāyāmā.
[4] *ms* ambara mehurā.

131. tehiṃ govehiṃ isiṃ Kuñciya-seṭthissa [1]sāhiyā vattā
so vi hu sa-tella-cammaṃ gahāya purise tahiṃ patto

132. vandiya aṇujāṇāviūṇaṃ laggāviūṇaṃ ca tella-cammammi
nīnāvio ya sa-gehaṃ sāhūṇaṃ sāhiyā vattā

133. bhaṇio muṇīhi sāvaya kiṃ kuṇimo Kuñcieṇa te bhaṇiyā
Dhaṇapavara-seṭṭhi-dhūyā Iccaṃyakāriyā atthi

134. tīse tellaṃ gehammi Lakkhapāgaṃ samatthi maggettā
taṃ āṇāha lahuṃ ciya teṇa ya pauṇī-karemi ahaṃ

135. icchāmo tti bhaṇittā tag-gehe sāhavo lahū pattā
sā vi hu haṭṭhā-pahaṭṭhā abbhuṭṭhiyā kuṇai paṇivāyaṃ

136. jampei kahaha kajjaṃ sāhūhiṃ sāhiyaṃ tao tīe
tīe vi samāiṭṭhā dāsī āṇeha tella-ghaḍaṃ

137. etthantarammi sohamma-kappe Sakko sahāe uvaviṭṭho
Accaṅkāriya-bhaṭṭā-guṇa-gahaṇaṃ karai taha suṇaha

138. na ya sakkai deveṇa vi koveum imā mahôvayārehiṃ
tatto ekko tiyaso samāgao tap-parikkh'-atthaṃ

139. teṇa ya dāsi-karāo tella-ghaḍo pāḍio [2]sa-sattīe
bhaggo bīo evaṃ pacchā ya sayaṃ samuṭṭtheuṃ

140. taiyaṃ ghettūṇa ghaḍaṃ dinnaṃ sāhūṇa tīe pajjattaṃ
bhaṇiyā muṇihiṃ bhadde mahânubhāve parama-saḍḍhī

141. amhāṇa nimitteṇa mahantam [3]eīe atthi avaraddhaṃ
tā kimpi mā bhaṇijjasi tīe vi ya haṭṭha-tuṭṭhāe

142. bhaṇiyaṃ bhayavaṃ nāhaṃ aṇum pi kuppemi diṭṭha-kova-phalā
iha loe ceva ahaṃ muṇihiṃ bhaṇiyaṃ kahaṃ kahasu

143. tīe bhaṇiyaṃ nisuṇaha iheva nagarīe atthi Dhaṇapavaro
seṭṭhi tassa ya bhajjā Kamalasirī nāma sa-sirīyā

144. tāṇaṃ aṭṭha-suyāṇaṃ uvari jāyā uvāiya-saehiṃ
puttī ahayaṃ vihiyaṃ guruhiṃ Bhaṭṭi tti maha nāma

145. maha pāna-ppiya-puttiṃ mā caṅkārejja koi guru-bhaṇie
Accaṅkāriya-bhaṭṭā nāmaṃ duiyaṃ pi to jāyaṃ

146. siya-pakkha-canda-leha vva pavaḍḍhamāṇā kalā-kalāveṇa
kāma-niva-rāya-bhavaṇaṃ jovvaṇam asamaṃ samaṇu-pattā

[1] *ms* sāhuṇo.
[2] *ms* samattīe.
[3] *ms* eiyaṃ.

147. bahuyā varagā āvanti majjha na ya dei tāṇa maṃ jaṇao
jampai maha jo na suyaṃ caṅkārai tassa dāhāmi

148. annammi diṇe sahi-yaṇa-[1]dāsī-sahiyā Jinenda-bhava-ṇammi
gacchantī diṭṭhā 'haṃ Subuddhi-nāmeṇa saciveṇa

149. aṇurāga-paravaseṇaṃ bhaṇiyo tāo payaccha maha kannaṃ
jaṃ bhaṇasi taṃ karissaṃ tatto tāeṇa so bhaṇio

150. maha eeṇa kajjaṃ jo ailanghai [2]suyāe no-āṇaṃ
tassa na payacchāmi suyaṃ paḍivanne teṇa to dinnā

151. mahayā ya vitthareṇa pariṇīyā 'haṃ gayā ya tag-gehe
niya-kajjaṃ kāūṇaṃ nisi-pahar'-addhe gihaṃ ei

152. aha annayā ya puṭṭho mantī bhūveṇa kiṃ tumaṃ sigghaṃ
vaccasi niyaya-gihammi savvaṃ teṇāvi kahiyaṃ se

153. sā kiṃ kārei [3]ruṭṭhā dacchāmo kouyaṃ ti naravaiṇā
dhario samahiya-pahare visajjio āgao gehe

154. koveṇa dhaga-dhagantī ahayaṃ dāūṇa vāsa-hara-dāraṃ
ciṭṭhāmi jāva suttā tā āgantuṃ mamaṃ bhaṇai

155. sāmiṇi guṇa-maṇi-rohaṇa-[4]same taṃ khamesu majjha avarāhaṃ
pāesu esa paḍiuṃ puṇo na evaṃ karissāmi

156. mahaya-velaṃ dhario niveṇa bahuyā vi nīharanto vi
jāo khayaṃ paravasayā devīnaṃ sayala-suha-hariṇī yataḥ

157. sôcchvāsaṃ maranaṃ niragni-dahanaṃ nihśṛṅkhalaṃ bandhanaṃ
niḥpankaṃ malinaṃ vinaiva narakaṃ saiṣā mahā-yātanā
sevā-saṃjanitaṃ narasya sudhiyā dhikkāra-vaśyaṃ yataḥ
pañcānām aviśeṣam etad aparaṃ ṣaṣṭam mahā-pātakam

158. taṃ majjha devi niyayassa dāsa-ruvassa uvari su-pasannā
hosu sire no-āṇaṃ dhare ahaṃ deva-[5]sesa-samo

159. jā tassa uttaram ahaṃ neva payacchāmi paya-paḍiyassa
bīyaṃ taiyaṃ velaṃ punaruttā teṇa emeva

[1] *ms* dāsā.
[2] *ms* suyāṇa.
[3] *ms* ruṭṭha.
[4] *ms* bhame.
[5] *ms* semassa.

160. jā tahavi neyam uttaram ahaṃ payacchāmi tāva saṃlattaṃ
esa mae aṇattho gahio niya-gehaṃ hatthehiṃ

161. teṇa vayaṇeṇa kovôtthieṇa aggī ya majjha pajjalio
ugghāḍiūṇa dāraṃ avaganniya taṃ ca nīhariyā

162. pavisiya asoga-vaṇiyaṃ puṭthi-vilaggaṃ paiṃ ca vañcittā
etto khaḍakkīyāe nissariuṃ piu-gharaṃ caliyā

163. aha gahiyā corehiṃ uggīriya-ugga-khagga-sallehiṃ
ā pāve jai kūvasi taṃ mārāmo bhaṇantehiṃ

164. a-ttāṇa-gaya-saraṇā vaggha-bhay'-akkanta-[1]maya-silambi vva
taraliya-nayaṇā purao [2]vihiyā pattā purī bāhiṃ

165. eīe ābharaṇehiṃ ceva amhaṃ suyā vi a-dariddā
hohintī dāṇī amhe giṇhāmo iyavi cintittā

166. gahiyaṃ savv'-ābharaṇaṃ Sīhaguhā-palli-sāmi-Vijayassa
neūṇa appiyā 'haṃ so su-pasāo ya saṃjāo

167. teṇa ya niya-jaṇaṇīe samappiyā sā ya evaṃ āiṭṭhā
jaha esā maha gharaṇī havei taṃ taha karejjāmi

168. putta tuha puvva-jammae hiyāi tavaso mahā-vibhūīe
esā tuha uvaṇīyā pahāṇa-sohagga-manjūsā

169. iya bhaṇiūṇa tīe nīyā sa-gehe ahaṃ taha bhaṇiyā
vacche sūro dhīro thiro a-kūro pavara-rūvo

170. sohagga-guṇ'-āvāso dāṇa-paro purohiyāṇa dhammo vva
tuha bhāga-samāvaḍio āṇā-kārī sayaṃ hohī
tathā

171. naṭṭhe maye pavvaie taheva kīve paimmi nārīe
anno paī-bhāva-payaṃ payarai esā suī loe.

172. ta [3]chando-ggaha-pattā puvv'-ajjiya-kamma-pariṇai-vaseṇaṃ
seṇâhivaiṃ eyaṃ paiṃ pavajjehi taṃ puttī

173. bhaṇiyaṃ mae ya ambā mā evaṃ bhaṇasu kula-samubbhūyā
avi jīviyaṃ caemi karemi na ya para-purisa-chuṭṭiṃ

[1] *ms* maha.
[2] *ms* vāṇīya.
[3] *ms* chandi.

174. seo vva vīyaṇeṇaṃ avi me aṅgesu jhijjihī kāmo
na ya 'haṃ do vi kulāiṃ jaṇavāya-paheṇayaṃ kāhe
175. āvīi anno vi paī kijjai esā jaṇa-ssuī vi tahā
kiṃ akhajjaṃ iva havei accattha-chuhiyāṇaṃ
176. jāhe mamaṃ na sakkai aṇuyatteuṃ suyaṃ bhaṇai tāhe
puttaya kula-ppasūyā iyaṃ na mannai paraṃ purisaṃ
177. tatto ghettūṇa kasaṃ maṃ mannāvai na mannio eso
tāhe saḍa-saḍa-saddeṇaṃ tāḍiyā teṇa nikkaruṇaṃ
178. kiṃsuga-phulla-samā 'haṃ jāyā tatto samāgayā jaṇaṇī
hā pāva kīsa erisam akaruṇa-kammaṃ samāyarasi
179. jai tāva tumaṃ [1]necchai tā kiṃ mārisi bāliyaṃ eyaṃ
gahiyā tassa karāo camma-layā ghatti rūsittā
180. ahayaṃ tu potta-viraiya-pahāṇa-dhīulliya vva gaya-ceṭṭhā
lahu dāsihiṃ giṇhāviūṇa nīyā niyaṃ gehaṃ
181. jala-seya-vāya-dāṇôvayāra-saṃjāya-ceyaṇā tatto
abbhaṅgaṇa-majjaṇa-bhoyaṇehi pauṇī-kayā tīe.
182. pacchā jaṇaṇīe suo bhaṇio ya alaṃ imāe bhajjāe
sa-ppāḍihera-cariyā mahā-saīo havanti jahā
183. egāe aḍavīe ego parivāyago jaṇe payaḍo
pauma-sara-samāsanne vaṇammi uggaṃ tavaṃ carai
184. pauma-sarāo balāgā caḍiūṇa [2]dumammi tassa uvarammi
muñcai purīsaṃ egā egaṃ bīyaṃ taiyaṃ velaṃ
185. parivāyageṇa tatto huṃkāraṃ kāum ikkhiyā jhatti
bhasamī-bhūyā so vi hu niya-tavasā gavvio jāo
186. anna-samayammi patto Pāḍaliputte sa tattha nikkhanto
niya-tavasā nissāraṃ savvaṃ bhuvaṇaṃ pi mannanto
187. ega-[3]mah'-iḍḍhiya-vaṇiya-gehaṃ patto gahiya-bhikkhā
Sīhajasā vāṇigiṇi cireṇa tam-mūlaṃ aṇupattā
188. huṃkārittā teṇa vi viloiyā rosa-bhariya-nayaṇeṇaṃ
hasiyaṃ Sīhajasāe bhaṇiyaṃ nâhaṃ balāgā sā
189. teṇa ya sa-vimhaeṇaṃ puṭṭhā kaham evam avagayaṃ tumāe
tīe vi ya paḍibhaṇiyaṃ Bāṇārasī-nāma-nayarīe

[1] *ms* icchai.
[2] *ms* dumaṃsi.
[3] *ms* mae.

190. Nāgasamo ya kulālo payaḍissai vaiyaraṃ amuṃ tujjha
so vi hu koūhalio patto Bāṇārasiṃ jhatti

191. gehammi Nāgasamassa teṇa vihiyā u uciya-paḍiuttī
parivāyageṇa puṭṭho so ya kulālo jahā bhaddā

192. Sīhajasā kaha jāṇai balāiyā-vaiyaraṃ tao teṇa
bhaṇiyaṃ sā Sīhajasā mahā-saī sāviyā paramā

193. tīe sīla-guṇeṇaṃ ti-kāla-visayaṃ [1]ca ohi-vinnāṇaṃ
uppannam annayā taṃ bhikkh'-atthaṃ tag-gehaṃ patto

194. tujjha kae sā bhikkhaṃ jā āṇai tā gharammi se bhattā
bāhiṃ [2]honto patto āsaṇa-dāṇ'-āi jā kuṇai

195. tā laggā se velā pacchā bhikkhaṃ gahāya nīhariyā
tumae vi hu dahaṇa-kae huṃkāriyaṃ tīe puṇa bhaṇiyaṃ

196. taha tā tumae daḍḍhā balāiyā teyasā ahaṃ na tahā
dajjhāmi tae [3]puṭṭhe bhāv'-atthe pesio tam iha

197. tujjha mae vi hu kahio eso so vaiyaro jahā-vatto
deva-guru-sevaṇāe [4]ambā-piu-bhatti-karaṇeṇaṃ

198. sattâṇukampaṇ'-āiya-guṇehiṃ taha para-kalatta-viraīye
joeṇa avahiṇā aha mae vi nāo sa vuttanto

199. bhayavaṃ na kiṃci ettha ya kuleṇa jāīe 'ranna-vāseṇaṃ
sīlaṃ ceva pahāṇaṃ tao †tahā† rāga-dosāṇaṃ
aviya

200. vaṇe vasao dussīlo gāme vasao sīlayaṃ
jattha sīlaṃ tahiṃ dhammo gāmesu nagaresu vā

201. parivāyago ya puttaya eyaṃ saccaṃ na ettha sandeho
bhaṇiūṇa gao āpucchiūṇaṃ niyayaṃ tao ṭhāṇaṃ

202. erisa-aisaya-sahiyā mahā-saīo havanti tā putta
na ya evaṃ tāḍittā mannāvijjanti ghara-vāsaṃ

203. eyāo jai kahamavi karinti kovaṃ haṇanti tā duṭṭhaṃ
Sodāsa-bhariyāe [5]luddhagao vva sāsa-pavaṇeṇa

204. Sodāso kila rāyā niyayaṃ puttaṃ ṭhavittu so rajje
Magadanti-devi-sahio vaṇe paviṭṭho ya niravekkho

[1] *ms* ci.
[2] *ms* hinto.
[3] *ms* muddhe.
[4] *ms* amhā.
[5] *ms* luddha-gai.

205. ego luddhaga-puriso payaṇḍa-kodaṇḍa-vāvaḍa-kareṇaṃ
tam vaṇam aṇuppaviṭṭho [1]diṭṭhā sā teṇa Magadantī

206. taṃ giṇheuṃ payaṭṭo duṭṭh'-ācāro ya duṭṭha-pariṇāmo
aha tīe ruṭṭhāe daḍḍho ūsāsa-pavaṇeṇaṃ

207. jaṇaṇī-vayaṇehiṃ tao cattâṇurāgo sa cora-seṇāṇī
uttara-dis'-āgayāṇaṃ vaṇiyāṇaṃ satthavāhassa

208. bahuṇā davveṇa mamaṃ dei sa giṇhei bhajja-buddhīe
teṇāvi patthiyā 'haṃ uvalobhittā bahuya-vāraṃ

209. na ya paḍivannaṃ tattha vi mayā tao bhūri-davveṇaṃ
pārasa-kūlāo samāgayassa vaṇiṇo ahaṃ dinnā

210. bhajjā-kae ya teṇa vi gahiyā bahuyā tahā ahaṃ bhaṇiyā
aṇuloma-ppaḍilomôvayāra-vayaṇehim 'negehiṃ

211. jā tattha na paḍivannaṃ mae maṇāgaṃ pi tav-vayaṇaṃ
maha dehaṃ puṭṭhāviya giṇhei ruhiraṃ ca sañcei

212. jāyanti tattha kimio kimi-deha-samubbhaveṇa ruhireṇaṃ
rajjanti kambalāiṃ kimi-rāgā te uṇa bhavanti

213. niggaya-ruhirā paṇḍura-dehā parigaliya-sayala-lāvannā
kiccheṇa niyaṃ dehaṃ dharamāṇā tattha ciṭṭhāmi

214. aha mama jeṭṭho bhāyā Dhaṇapālo nāma rāya-kajjeṇa
[2]Ujjeṇīo u patto pārasa-kūlammi [3]deveṇaṃ

215. royantī teṇâhaṃ mahayā kaṭṭheṇa paccabhinnāyā
dāūṇa davvaṃ ahiyaṃ tassa ya vaṇiyassa pāvassa

216. moyāviūṇa sâhaṃ āṇīyā ittha amha piyarāṇaṃ
miliyā tattha pai-diṇaṃ paiṇo mūlammi vaccāmi

217. aṇgī-kaya-saḍḍha-vayā jāvaj-jīvaṃ pi suddha-bambha-vayā
na ya rūsissaṃ kamavi mahâvarāhe vi [4]vihiyammi

218. mahaṃ piuṇā tellam iṇaṃ vaṇa-rohaṇa-deha-vanna jaṇaṇ'-atthaṃ
vijjehiṃ Lakkhapāgaṃ payāviyaṃ tassa nāmaṃ pi

219. iya laddha-kova-mahimā karemi kohaṃ kahaṃ ahayaṃ bhayavaṃ
etthantarammi jāo payaḍo sahasā suhamma-suro

[1] *ms* diṭṭho.
[2] *ms* Ujjeṇīe.
[3] *ms* devassa.
[4] *ms* vihammi.

220. jampei sāhu sāhu tti sāvie nijjio tao kovo
Sakko vi deva-majjhe jiya-rosattaṃ payaṃsanto

221. tujjhaṃ ceva payāsei attaṇo thāṇaṃ pakkha-vāo tti
dhannā tumaṃ sa-punnā bhaṇiyaṃ rayaṇ'-āi-vuṭṭhiṃ ca

222. kāuṃ gao sa-ṭṭhāṇaṃ sāhū vi ya tīe aisaya-guṇeṇaṃ
[1]hiṭṭhā taṃ aṇusāsiya sampattā Kuñciya-samīvaṃ

223. appettā taṃ tellaṃ bhaṇanti he sāvaga kahesu kiṃ kuṇimo
saḍḍheṇaṃ aha bhaṇiyaṃ vaccaha tujjhe sa-vasahīe

224. avaraṃ jaṃ karaṇijjaṃ taṃ kāhaṃ phāsueṇa ahaṃ eva
tatto gaesu sāhūsu sāhu abbhangio teṇa

225. tat-tella-pahāveṇa uvasantā veyaṇā Maṇivaissa
amaya-jalahimmi paḍiyaṃ attāṇaṃ muṇai so sāhū

226. Kuñciya-su-sāvayeṇaṃ paḍiyario so kameṇa nīrogo
baliya-sarīro jāo pāusa-samao aha patto.

227. vāsā-ratto narindo bahuya-virahaṇī-ghāya-pāveṇa sāmo
gimhaṃ rāyaṃ haṇanto jaṇa-maṇa-tavaṇaṃ ambu-dhārā-sarehiṃ

228. [2]ḍhakkā-ṭambukka-nāyaṃ ai-guhirataraṃ-gajjieṇaṃ ku-ṇanto
vijjuc-cindho tiṇehi pulaiya-madaṇī-kāmiṇī saṃjaṇanto

229. sela-niyambā unnaya-payoharā jaṇiya-jaṇa-maṇ'-[3]āṇandā
jāyā vasuhā taruṇī pāusa-pai-saṃgama-suheṇaṃ

230. bahu-jīvā saṃjāyā vasuhā to Kuñciyassa jāṇāṇaṃ
sālāe cau-māsaṃ karemi saṃcintiūṇ' evaṃ

231. aṇujāṇāviya tatth' eya-vāsaṃ vāsaṃ kareum āraddho
aha Kuñciyassa putto jeṭṭho nāmeṇa Jiṇadatto

232. so jūya-majja-vesā-pasaṅgavaṃ viddavai piu-davvaṃ
to Kuñcieṇa vaṇiṇā bhieṇa tao sa-puttāo

233. dīṇāra-bhariya-kalaso muṇi-santhāraga-aho ya nikkhitto
dūra-ṭṭhieṇa teṇôvalakkhio jeṭṭha-putteṇaṃ

234. jo vi ya jāṇai ee bhagavanto sāhavo sayā samiyā
para-tatti-vippamukkā gihāṇa cintaṃ pi na kuṇanti

[1] *ms* diṭṭho.
[2] *ms* ḍhakka.
[3] *ms* ānando.

235. dhammôvaesa-dānaṃ eesiṃ kappae tti cintanto
Kuñciya-seṭṭhimmi tao nīharie so ya pavisittā

236. ukkhaṇiūṇaṃ giṇhai davvaṃ savvaṃ pi taṃ puṇa paesaṃ
kāūṇa samaṃ muñcai pacchā vaṭṭai jah' icchae

237. bhayavaṃ pi Maṇivai-risi moṇe tthāṇ'-āiṇi parikkamaṃ
kuvvanto aivahai kālaṃ saṃjhāe uvautto

238. etto paumehiṃ jalaṃ kāseṇa vaṇaṃ nahaṃ pi abbhehiṃ
pariṇaya-vao vva sarao savvo vi paṇḍuro jāo

239. sarae sarammi haṃso paumaṇi-patte piyāe saha [1]sutto
najjai maragaya-bhāyaṇa-thio vva saṃkellio hāro

240. sarae jalammi kusum'-ujjalammi tārā-ulloca-gayaṇammi
ekalla-rāya-haṃso candassa sirim viḍimbei

241. evaṃ ca saraya-samae samaikkanto kameṇa so bhayavaṃ
samaṇôvāsagaṃ eso ābhāsai Kuñciyaṃ evaṃ

242. ucchū bolinti [2]vaiṃ tumbīo jāya-putta-bhaṇḍāo
vasahā [3]jāya-tthāmā gāmā pavvāyā-cikkhill

243. appôdagā ya maggā vasuhā ciya pakka-maṭṭiyā jāyā
ann'-akkantā panthā sāhūṇaṃ vihariuṃ kālo

244. aha Kuñcieṇa bhaṇiyaṃ bhayavaṃ kiṃ manda-bhagga-
jaṇam eyaṃ
mottu-maṇo āha muṇī saṃjogā vippayog'-antā

245. aha Kuñciya-samaṇôvāsaeṇa bhaṇio muṇī jaha bhayavaṃ
kaiyā tuha paya-juyalaṃ dacchāmi tao muṇī āha

246. samaṇāṇaṃ sauṇāṇaṃ bhamara-kulāṇaṃ ca go-kulāṇaṃ ca
a-niyāo vasaīo sāraiyāṇaṃ ca mehāṇaṃ

247. so Kuñciyo vicintai gantu-maṇo esa vaṭṭae sāhū
paccuvekkhāmi ahaṃ nihāṇam egantao tattha

248. jāva nihālai pecchai taṭ-ṭhāṇaṃ sunnagaṃ tao sahasā
sutto vva mucchio iya hoūṇa vibhāvae hiyāe

249. eso bhayavaṃ jāṇai ahaṃ ca eyaṃ nayāṇai taio
tāhe manne gahiyaṃ havijja muṇiṇā imeṇâvi

250. hī hī esa duranto lobho jā erisammi muṇi-rayaṇe
saṅkai a-saṅkaṇīyaṃ saḍḍho vi hu teṇa parigahiyo

[1] *ms* putto.
[2] *ms* paiṃ itthīo.
[3] *ms* ya thāma gāmā panthāya

251. savvattha a-vīsattho amitta-bhūya vva savvao logaṃ
mannanto nivvāṇaṃ na lahai luddho muhuttammi

252. sa-yaṇammi pari-yaṇammi vi vīsatthe vi hu sayaṃ avīsattho
savvam [1]abhisaṅkamāno khaṇam avi na hu nivvuiṃ lahai yataḥ

253. kṛmi-kula-citaṃ lālā-klinnaṃ vigandhi jugupsitaṃ
nirupama-rasaṃ prītyā khādan narâsthi nirāmiṣam
sura-patim api sva-pārśva-sthaṃ sa-śaṅkitam īksate
na hi gaṇayati kṣuddho lokaḥ parigraha-phalgutām

254. so Kuñciyo ya Maṇivaiṃ jampai bhayavaṃ na dīsai nihāṇaṃ
keṇa puṇa hojja gahiyaṃ jampai to Kuñciyaṃ sāhū

255. puvvaṃ pi mayā bhaṇiyaṃ jaha [2]maṇaṃ paṇihāya [3]suṭṭhu-buddhīe
ittha nihāṇehiṃ sāvaya mā niya-davvaṃ ahaṃ jeṇa

256. niya-rajja-sirī-savvaṃ muttuṃ sama-sattu-mitta-pariṇāmo
khambha-samo tuha gehe ciṭṭhāmi na kiṃ suyaṃ eyaṃ

257. bahu [4]suṇei kannehiṃ bahu acchīhiṃ pecchai
na ya ḍiṭṭhaṃ suyaṃ savvaṃ bhikkhu akkhāum arihai

258. aha Kuñciya-Maṇivai-muṇi-uttarao uttara-ttha-diṭṭhantā
ee solasa dohiṃ gāhāhiṃ saṅkalijjanti

259. hatthī hāro sīho kuñco taha paṅgulo ya vasaho ya
ghara-koilo bhagiṇiyāo ya baḍu ya Nāgadatto ya

260. vāṇara naulā dantāṇa . . . sīhaṇī ya kokkantī
parivāiyā ya Maṇivai-cariyammi bhave udāharaṇā

261. bhaṇiyaṃ Kuñcieṇaṃ masāṇa-majjhāo āṇio taṃ 'si
pauṇī-kao ya luddho maha atthe hatthi-poyo vva

262. Maṇivai-muṇiṇā bhaṇiyaṃ Kuñciya-sāvaya kahesu ko esa
gaya-poyo jo tumae diṭṭhantattayā viṇidiṭṭho

263. saḍḍho ya āha nisuṇasu samatthi iha dāhiṇammi bharah'-addhe
vaṇa-kari-kara-danta-juga-ppahāra-pāḍiya-taḍ'-āḍovā

[1] *ms* abhisaṅkamāṇaṃ.
[2] *ms* maṃ.
[3] *ms* rakkhu.
[4] *ms* suṇehiṃ.

264 ubhaya-[1]taḍī-jāya-campaya-asoga-punnāga-nāga-saggāṇaṃ
annāṇaṃ pi tarūṇaṃ vaṇehi [2]gahaṇehi rāyantī

265. vaṇa-gaya-miga-mahisa-varāha-sīha-camarī-taraccha-vagghehiṃ
sārasa-balāya-kalahaṃsa-pamuha-pakkhīhi ya sohantī.

266. majjaṇa-payaṭṭa-vijjāharīṇa pīṇa-tthaṇa-ssasiya-salilā
bhāgīrahī bhagīraha-kitti-paḍāyā jae atthi

267. tīe kūle paḍi-kari-paḍikūlo tuṅga-ghora-gatto
bhaddo jūhâhivaī satt'-aṅga-paiṭṭhio atthi

268. so kari-jūhâhivai jāe jāe haṇei kari-kalahe
mā kira pavaḍḍhamāṇo maha paḍisattu havantu
aviya

269. pharisa-suhaṃ ai-dukkhaṃ tirikkha-yonimmi jaṃ samāvannaṃ
jūhesu jūha-vaiṇo bīyaṃ purisaṃ na icchanti

270. tattheva atthi jūhe sannā-sahiyā kareṇuyā egā
gabbhavaī sā cintai eso mārei niya-poe

271. majjha vi aṇeṇa pañcao kari-kalabhā māriyā akaruṇeṇaṃ
tā ekkaṃ niya-puttaṃ kahamavi rakkhāmi cintittā

272. kūḍeṇa ya [3]kuṇḍattaṃ kāūṇaṃ jāi piṭṭhio laggā
saṇiyaṃ saṇiyaṃ mellai jūhavaī neha-paḍibaddho

273. egassa doṇhaṃ tiṇhaṃ divasāṇaṃ mellai ya [4]akkamma
tīe vi hiṇḍantīe tāvasa-āsama-payaṃ diṭṭhaṃ

274. tiṇa-puliyaṃ kareuṃ sirammi sā [5]tammi aigayā sahasā
saraṇ'-āgayā tti kāūṇa goviyā tāvasehiṃ pi

275. tatth' eva sā pasūyā kalahaṃ [6]kund'-indu-kāsa-saṃkāsaṃ
tāvasa-kumāraehiṃ Seyaṇago se kayaṃ nāmaṃ

276. kaivaya-[7]diṇāṇa ante pattā ya kareṇuyā niyaṃ jūhaṃ
nissaṅko so viyarai jūhâhivai-samaṃ tīe

[1] *ms* juhī.
[2] *ms* gayaṇehi.
[3] *ms* kuḍattaṃ.
[4] *ms* akkassa.
[5] *ms* taṃsi.
[6] *ms* kudd'.
[7] *ms* diṇeṇa.

277. niya-āsama-taru-niyaraṃ Gaṅgāo jala-ghaḍehi [1]siñcente
[2]daṭṭhūna tāvase te so Seyaṇago vi siñcei

278. piya-jaṇaya-bhāya-tullehi tāva tāvasa-kumāraehiṃ so
vivihāhiṃ kīlāhiṃ kīlanto jovvaṇaṃ patto

279. anna-samayammi nīraṃ pāuṃ Gaṅgā-naīe saṃpatto
tatth' āgayaṃ nirakkhai taṃ jūhaṃ jūha-nāhaṃ [3]ca

280. kāūṇa tao [4]juddhaṃ jūhavaī so haṇei dappiṭṭho
taṃ paḍivajjai jūhaṃ pacchā cintai maṇe evaṃ

281. aham ettha āsama-pae jaṇaṇīe vaḍḍhio uvāeṇaṃ
annā vi kāvi evaṃ karejja iya bhañjae uḍave

282. te tāvasā ya ruṭṭhā Seyaṇaga-hatthiṇo uvariṃ
puppha-phalāiṃ ghettuṃ [5]pattā Seṇiya-samīvammi

283. sammāṇiyā niveṇaṃ puṭṭhā āgamaṇa-kāraṇaṃ tatto
jampanti deva Gaṅgā-kūle paḍivasai gandha-karī

284. Seyaṇago nāmeṇaṃ so joggo deva deva-pāyāṇaṃ
jai sakkaha giṇheuṃ aha etto pesiyā bahave

285. kari-bandha-gīya-vīṇā-pabhūya-davv'-āiehi gantūṇaṃ
saṇiyaṃ saṇiyaṃ gahio āṇio daṃsio ranno

286. ālāṇa-khambha-baddho ciṭṭhai kaṭṭheṇa giṇhae bhoge
jāyanto vi cirantaṇaṃ āhāraṃ lei taṇa-jāyaṃ
bhaniyaṃ

287. sā sallai sallai karihiṃ mukaja-Viṃjha-cariuṃ
ālāṇa-ṭṭhiu lei taṇu taṃ puṇa nayaṇu bhareu

288. āgamma tāvasā tattha pure taṃ bhaṇanti sôppāsaṃ
Seyaṇaga te avatthā kerisayā vaṭṭae iṇhiṃ

289. ālāṇaṃ bhañjittā kova-vas'-aṭṭo pahāvae hatthī
so tāvase haṇei Gaṅgā-kūlaṃ tao jāi

290. khandhāvāra-sameo Seṇiya-rāo pahāvae tayaṇu
aha vāyaga-devīe bhaṇio hatthī imaṃ vayaṇaṃ

291. puttaya puvva-bhavammi baddhaṃ eyārisaṃ tae kam-
maṃ
eyassa vāhaṇeṇaṃ jeṇa avassaṃ bhaveyavvaṃ

[1] *ms* siñcitto.
[2] *ms* vavuṇa.
[3] *ms* vā.
[4] *ms* juhaṃ.
[5] *ms* pattaṃ.

292. tā sayam eva u gantuṃ ālāṇam alaṃkaresu jeṇa tumaṃ
ranno ai-goravio havesi paṭṭaṃ ca pāvesi

293. etto ya devayāe jhatti pamāṇī-karei vayaṇam iṇaṃ
Rāyagihaṃ āgantuṃ sayam ālāṇaṃ ahiṭṭhei

294. tāhe Seṇiya-rannā [1]sa-devayâesa-vaṭṭao teṇaṃ
kari-rāo so vihio viulaṃ ca lahei vara-bhogaṃ

295. bhaṇio ya kahā-seso pasaṅgao tāvasehi parittāo
saṃvaḍḍhio jaha karī vahāya tesiṃ ca saṃjāo

296. evaṃ tumaṃ pi bhayavaṃ sa-ceyaṇo vigaya-ceyaṇo vihio
sampai maha ceva dhaṇe evaṃ lobhaṃ uvagao 'si

297. bhaṇiyaṃ muṇiṇā sāvaya kappai na muṇīṇa teṇiyaṃ kāuṃ
kiṃ Siva-Suvvaya-Dhaṇaya-Joṇaya-Suṭṭhiya-muṇī na suyā

298. bhaṇiyaṃ ca Kuñcieṇaṃ bhayavaṃ sāheha ke muṇī te u
jehi na kayaṃ teṇiyaṃ aha sa muṇī bhaṇai taṃ suṇasu

299. māgaha-gijjanta-guṇo Magahā nāṃeṇa jaṇavao atthi
dhamm'-attha-kāma-puris'-atthayāṇa saṅkeya-ṭhāṇaṃ ca.

300. amara-puri-sannihantaṃ Rāyagihaṃ nāma paṭṭaṇaṃ payaḍaṃ
najjanti jassa rayaṇehiṃ jalahiṇo nīra-avasesā

301. niya-hiyaya-ppāsāe ṭhāviya-Siri-Vīra-nāha-paḍibimbo
tattha ya Seṇiya-rāo jaṇa-vañchā-dinna-guru-cāo

302. lāvanna-rūva-jovvaṇa-guṇa-maṇi-Rohaṇa-girinda-bhūmīo
do bhajjāo anteurassa sayalassa sārāo

303. egā Hehaya-kula-vaṃsa-tilaya-Ceḍaya-narinda-dhūyā
Cellaṇā-devī bīyā Nandā nāmeṇa vaṇi-dhūyā

304. Nandā-devī-putto Abhaya-kumāro visuddha-buddhi-juo
sāme bhee daṇḍe uvappayāṇammi ai-kusalo

305. bāvattari kalāhiṃ tilaiya-buddhī niyassa tāyassa
vaḍḍhāvento rajj'-anteura-pabhiīṇi vihārei

306. anna-samayammi sura-koḍī-parigao āṇupuvvi viharanto
siri-Vaddhamāṇa-sāmi sampatto Rāyagiha-nayaraṃ

307. Guṇasiyala-ceiyammi aṇujāṇāvittu uggahaṃ suddhaṃ
bahu-samaṇa-sangha-sahio jīva-hiyāe samosario

[1] sa-devaoesa.

308. vāu-kumārehiṃ tao taṇa-kaṭṭh'-āi taheva [1]avaṇīyaṃ
meha-kumāreṇa tao saṃsittaṃ surahi-nīreṇaṃ

309. maṇi-rayaṇa-kaṇaya-bhūmī vicitta-bhāgaṃ samantao surahiṃ
ā-joyaṇ'-antareṇaṃ karanti devā vicittaṃ tu

310. chiṇṭ'-aṭṭhāi surahiṃ jala-thala-yaṃ divva-kusuma- nī-hāriṃ
pairanti samanteṇaṃ das'-addha-vannaṃ kusuma-vāsaṃ

311. maṇi-kaṇaga-rayaṇa-citte cauddisaṃ toraṇe viuvvanti
sa-cchatta-[2]sālabhañjīyā Mayaraddhaya-cindha-saṃṭhāṇe

312. tinni ya pāyāra-vare rayaṇa-vicitte tahiṃ sura-gaṇ'-indā
maṇi-kañcaṇa-kavisīsaya-vibhūsie te viuvvanti

313. abbhintara-majjha-bahiṃ vimāṇi-joisi-bhavaṇavaī vihiyā
pāyārā tinni bhave rayaṇe kaṇage ya rayae ya

314. maṇi-rayaya-hema-y-āviya kavisīsā †sa-gharayāṇiyā dārā
savva-rayaṇāmaya cciya† paḍāga-jhaya-toraṇa-vicittā

315. tatto ya samanteṇaṃ kālāguru-kuddurukka-mīseṇaṃ
gandheṇam aha mahantī dhūya-ghaḍīo viuvvantī

316. ukkiṭṭha-sīha-nāyaṃ kalayala-saddehiṃ savvao savvaṃ
titthayara-pāya-mūle karenti devā nivayamāṇā

317. Rāyagiha-nayara-logo nhāya-vilitto alaṃkio turiyaṃ
āṇanda-kalayaleṇa samudda-saddaṃ aṇukarento

318. sampatto Guṇasilayaṃ vandaṇa-heum Jiṇassa Vīrassa
chatta-ttayāiṃ daṭṭhuṃ pañcavihâbhigamam aha kāuṃ

319. tiya-pāyāhiṇī karittā vandittā uciya-ṭhāṇam ahigacca
uvaviṭṭho ya ya kay'-añjali-puḍo Jiṇam pajjuvāsei

320. avaroha-putta-pariyara-pariyario Seṇiyo narindo vi
muttuṃ khagge chattaya-vāhaṇa-mauḍāṇi camare ya

321. Vīra-Jiṇaṃ vandittā īsāṇa-disimmi sanniviṭṭho so
tīse sa-deva-maṇuyâsurāe parisāe Jiṇo rāo

322. sammattaṃ jassa mūlaṃ daḍha-paḍhama-guṇā mūla-gāḍhôru sāhā
khandho sīlaṃ visuddhaṃ bahuviha-niyamā nīla-pattāṇi niccaṃ

[1] *ms* uvanīyaṃ.
[2] *ms* salabhañjiya.

323. pupphaṃ riddhī pasiddhī phalam asama-sivaṃ suddha-saddhā jalôho
tam divvaṃ dhamma-rukkhaṃ iya viula-suhaṃ sāhayantaṃ kahei

324. etthantarammi ego kuṭṭhī vandittu jhatti Bhayavantaṃ
paya-mūlammi nisanno sarīraṃ phoḍiya cikkhāhiṃ

325. paramesara-paya-juyalaṃ limpai pasittu Seṇio jaṃ tu
kohâbhimūha-hiyao cintai eso mahā-pāvo

326. jo telokka-piyāmaha-siri-Vīra-Jiṇaṃ sa-deha-rasiyāe
evaṃ siñcai jujjai niggahiuṃ param ih' osaraṇe

327. bhava-[1]paccaiya-vairāṇi vaccanti hu uvasamaṃ tao etto
niggacchantaṃ avassaṃ suhaḍehiṃ sikkhavissāmī

328. etthantarammi chīyaṃ Jiṇeṇa kuṭṭhī bhaṇei taṃ marasu
aha Seṇieṇa chīyaṃ jīva tti payampae so vi

329. Abhaeṇa chikkie puṇa jīvasu vā marasu vā tti bhāsei
chīyammi Kālasūrieṇa bhaṇei mā jīva mā marasu

330. so jampai suṭṭhuyaraṃ ruṭṭho Seṇiya-nivo ya tass' uvari
savva-jaga-jīva-vacchala-māha-Jiṇaṃ esa marasu tti

331. uṭṭhantaṃ daṭṭhūṇaṃ kuṭṭhiṇaṃ sanniyā niyaya-purisā
bhūveṇa te vilaggā khagga-kare tassa piṭṭhīe

332. paharāmo tti vavasiyā jāva ya tāva nahaṃ gao kuṭṭhī
tehiṃ purisehiṃ ranno kahiyam asesaṃ jahā-vuttaṃ

333. bhayavantaṃ vanditā rāyā pucchai ka esa pahu kuṭṭhī
bhayavaṃ pi āha Seṇiya na eso kuṭṭhī suro esa

334. jai evaṃ tā tuha kiṃ sarīra-rasiyāiṃ siñcae pāe
bhayavam pi bhaṇai Seṇiya nisuṇasu avahāṇa-dāṇeṇaṃ

335. nicc'-ussava-jaṇa-muio nāṇāvihā-kouyāṇam āvāso
Vacchā nāma jaṇavao 'laṃkāro Majjha-desassa

336. Kosambī tattha purī kañcaṇa-kalasa-tthaṇi-juvaī-tullā
rehai bhūmie puṇa Kālindī-veṇi-daṇḍo vva

337. guruyattaṇeṇa Laṅkā laliya-samiddhattaṇeṇa Bāravaī
rammattaṇeṇa Uttarakurāo vihavehi Alakā jā

338. asarisa-aparimiya-balo para-cakk'-akkamaṇa-nivvaḍiyo tao
ullasira-sayāṇīo tatth' atthi nivo Sayāṇīo

[1] ms. paccayavarairāṇi.

339 paṇaya-jaṇa-pakkhi-rukkho nimmala-guṇa-rayaṇa-Sīhala-ddīvo
pāyaḍa-payāva-huyavaha-santāviya-vairi-saṃghāo

340. tattha ya purīe nivasai Seḍuyago nāma māhaṇo ekko
mukkho nirakkharo taha sui-sattha-viyāra-parihīṇo

341. dāridda-muddha-muddiya-suha-bhaṇḍāro paṇaṭṭa-vinnāṇo
tass' atthi Somadevā bhajjā sā guvviṇī jāyā

342. sā Seḍuyagaṃ jampai sampai majjhaṃ payāiṇo kajjaṃ
hohī tā taṃ viḍhavasu so jampai kiṃ tu maggāmi

343. tīe bhannai rāyaṃ puppha-phal'-āihiṃ [1]olaggasu sammaṃ
pavisanto na virujjhasi so tuṭṭho kiṃci tuha dāhī
aviya

344. [2]ucchū-karaṇaṃ samuddo joṇī-[3]posaṇaṃ dhanna-nippattiṃ
ega-divaseṇa [4]eyā karanti rāya-ppasāo ya

345. tatto ya Sayāṇīyaṃ puppha-phal'-āihiṃ olaggantassa
evaṃ kālo vaccai dhaṇa-lāhaṃ ahilasantassa

346. etto Ujjeṇīe Pajjoo nāma naravaī atthi
so ya Sayāṇiya-ranno uvariṃ samāgao sa-balo

347. Javaṇaṃ samuttarittā nayarīe dāhiṇammi pāsammi
khandhāvāra-nivesaṃ kāūṇam uvaddavai desaṃ

348. Pajjoyassa bhaeṇaṃ Javaṇa-naiṃ uttarittu visamammi
uttara-disi nai-kūle Sayāṇio ciṭṭhae gantuṃ

349. tattha ṭṭhio ya rāyā Pajjoya-nivassa santiyaṃ logaṃ
jala-taṇa-kaṭṭhāi-gayaṃ karei gaya-kanna-nāsôṭṭhaṃ

350. dhann'-āīṇa paesaṃ varei kaḍayammi niyaya-purisehiṃ
Pajjoo pakkhīṇo rattiṃ ghettuṃ palāṇo ya

351. so Seḍueṇa nāo pupph'-āi-kae gaeṇa niya-ranno
kahiyaṃ rāyā tuṭṭho jampai tuha bhadda kiṃ demi

352. so bhaṇai niyaṃ jāyaṃ āpucchittā vi maggaissāmi
āgantūṇaṃ puṭṭhā bhajjā sā vi hu vicintei

353. sampanna-parama-vihavo māṃ avi avagannihī dhuvaṃ esa
jamhā honti vi-nayaṇā ahigāra-paravvasā purisā

[1] *ms* olamasu.
[2] *ms* tucchu.
[3] *ms* pāsāṇa.
[4] *ms* rāyā.

354. to bhaṇai sā bhattāraṃ aggâsaṇa-bhoyaṇaṃ ca dīṇāraṃ
ussāragaṃ ca maggaha pai-divasaṃ alaṃ tuh' anneṇaṃ

355. evaṃ ciya vinnatto Sayāṇio teṇa puppha-baḍueṇaṃ
rannā vi hu paḍivannaṃ tav-vayaṇaṃ so ya pai-divasaṃ

356. aggâsaṇammi bhuñjai lahei dīṇāragaṃ tahôssāraṃ
tatto niogi-īsara-pabhīi cintanti iha hiyāe

357. eso nivāī-bahumao tā eyaṃ māṇa-dāṇa-saṃgahiyaṃ
kuṇimo tao ya ee vatth'-ābharaṇ'-āiyaṃ denti

358. jāo ai-sirimanto uttuṅgaṃ kārae ya pāsāyaṃ
putt'-āi-santai-juo jaṇa-ppagāse tahiṃ kiṃci

359. lobheṇa dakkhiṇāe ee bhuttuṃ vamei āhāraṃ
na ya jijjai āhāro jāo kuṭṭhī [1]uvekkhāe

bhaṇiyaṃ ca

360. vāhiṃ dujjaṇa-mittaṃ sattu-jaṇaṃ mahiliyaṃ ca dus-sīlaṃ
uvekkhanto pāvai pacchā kira dāruṇaṃ kaṭṭhaṃ

361. so kuṭṭheṇa 'bhibhūo pūyaṃ ruhiraṃ ca sandae aṇisaṃ
aha vinnatto rāyā pahāṇa-purisehiṃ jaha deva

362. saṃkamai esa vāhī dūraṃ ca jugucchio tao sāmi
[2]aggâsaṇammi bhoyaṇaṃ accanta-viruddham ābhāi
aviya

363. āvāya-ppharaṇeṇaṃ taheva ussāraṇeṇa [3]bhoyaṇeṇaṃ
[4]ekkaṭṭha sayaṇeṇa ya saṃkamaṇam hoi vāhīṇaṃ

364. bhūveṇa paḍivanne pahāṇa-purisehiṃ Seḍuo bhaṇio
atthaha gharammi tujjhe sue visajjeha niva-mūle

365. paḍivannaṃ tav-vayaṇaṃ savvattha suyā visajjiyā teṇaṃ
kāl'-antareṇa te vi hu piuṇo tajjeuṃ āḍhattā

366. pacchā gehassa bahiṃ tassa kae tehi kāriyaṃ gehaṃ
so tattha vi hu ciṭṭhai suehi sunhāhi paricūo

367. cinteuṃ āraddho majjhaṃ davveṇa tāva ya imāṇi
viddhiṃ gayāṇi sampai kuṇanti majjhaṃ pi ya avannaṃ
tathāhi

368. jāsiṃ ceva naīṇaṃ vasahā ghuṭṭanti pāṇiyaṃ tisiyā
tāsiṃ ceva kayagghā siṅgehi taḍīo pāḍanti

[1] *ms* avekkhāe.
[2] *ms* aggam iṇammi.
[3] *ms* bhāṇeṇam.
[4] *ms* ekkāe.

369. jassa ya dalesu asaṇaṃ kusumehiṃ seharo [1]taye vāso
mūlāṇi khalu pulindā khaṇanti tassa ya palāsassa

370. jassa ppabhāva-ummīliyāiṃ taṃ ceva haya-kayagghāiṃ
kumuyāiṃ appa-sambhāviyāiṃ candaṃ uvahasanti

371. tattheva ya saṃjāyā jassa pasāeṇa niggaya-payārā
sabarā dahanti Vinjhaṃ khalāṇa saṅgo cciya vināso

372. tāva hu karemi ee nahehiṃ jaha khaṇḍuyaṃ hanti taṇaehiṃ
pāḍemi mahā-vasaṇe tatto saddāviyā puttā

373. bhaṇiyā kiṃ maha puttā eyâvatthassa jīvieṇâvi
tā āṇeha lahuṃ ciya pasum egam ittha bandheha

374. kāūṇaṃ manta-pūyaṃ jeṇâhaṃ tumha taṃ samappemi
[2]uvakkhaḍiūṇa bhuñjaha kula-kkamo esa amhāṇaṃ

375. sannāsa-karaṇa-puvvaṃ pāṇa-ccāyaṃ tao karissāmi
dhiṭṭhehi tehi chāgo baddho āṇīya khaḍḍāe

376. so tassa bhatta-pāṇaṃ ucchiṭṭhaṃ dei appaṇo niccaṃ
evaṃ niya-dehassa u [3]ucchiṭṭhayāṇi u khāei

377. romāṇi ukkhāṇittā parikkhio jāva koḍhio jāo
tāhe tāṇa samappei haṇiūṇa tāṇi khāyanti

378. savvāṇi tāṇi tatto kuṭṭhi-vāhīe gahiya-dehāṇi
jāyāṇi Seḍuo vi ya uṭṭhittā jāi aḍavīe

379. tisio egattha dahe baheḍay'-āīṇa viviha-rukkhāṇaṃ
taya-dala-puppha-phalehiṃ kakkī-bhūyaṃ ca uṇheṇaṃ

380. piyai jalaṃ mumukkhū viraio teṇa taṃ puṇa pei
evaṃ thova-diṇehiṃ kuṭṭha-vvāhī [4]gao tassa

381. niya-mandirammi patto puṭṭho logeṇa tuha kahaṃ vāhī
phiṭṭo bhaṭṭo sa jampai avaṇīo majjha devehiṃ

382. niya-māṇusāṇi pecchai galanta-kuṭṭheṇa siḍahaḍantāiṃ
jampai [5]aṇuhavaha imaṃ majjha avannā-phalaṃ sayalaṃ

383. pucchenti tāṇi amhe kiṃ tumae pāviyāṇi kuṭṭham iṇam
so bhaṇai evaṃ etto jaṇeṇa vihiyo ya dhikkāro

[1] *ms* tale.
[2] *ms* vakkhaṇḍiuṃ.
[3] *ms* ucciṭṭhaṇiyā.
[4] *ms* tao.
[5] *ms* aṇuhavai.

384. ai-garahio jaṇeṇaṃ Kosambīo purīo Rāyagihaṃ
sampatto pura-dovāriyassa egassa allīṇo

385. teṇa ya bhaṇiuṃ ceṭṭhasu majjha sayāse ahaṃ bhalīhāmi
tad-dāra-jakkhiṇīe ḍhukkaṃ ca [1]baliṃ payacchei

386. taṃ so bhuñjai samae annammi ahaṃ samāgao ihaiṃ
Guṇasilaya-ceiyammi samosaḍho niggao logo

387. maha vandaṇa-vaḍiyāe duvāra-pālo vi Seḍuyaṃ muttuṃ
majjha samīve patto so vi paoli-duvāra-ṭṭhio

388. [2]uṇḍeray'-āi-khajjaṃ kiṃpi ḍhukkae jakkhiṇīe puro
pāṇāṇaṃ ca niyāṇaṃ niravekkho khāi taṃ sayalaṃ

389. uvvāsiūṇa tittiṃ khaddhaṃ taṃ teṇa ā-[3]kaṇṭh'-ākantaṃ
to paolaṃ muttūṇaṃ vaccai tisio ya cintei

390. dhannā jalayara-jīvā je jala-chūḍhā gamanti niya-kālaṃ
jāya-visūiya-dukkho aṭṭa-duh'-atto mareūṇaṃ

391. Rāyagihe iha bahu-[4]jala-vāvīe dadduro tao jāo
jala-majjha-gao santo ya viramae so sa-icchāe

392. annattha vihariūṇaṃ patto punaravi ahaṃ iha purammi
vāvīe tattha logo jala-heuṃ āgao bhaṇai

393. sigghaṃ sigghaṃ vayaha vandāmo deva-dāṇavehi thuyaṃ
bhayavaṃ tattha-titthayaraṃ paribhāvai dadduro hiyae

394. titthayaro kattha mae nisuo evaṃ vibhāvayantassa
jāyaṃ jāī-saraṇaṃ pecchai puvvaṃ bhavaṃ sayalaṃ

395. titthayara-vandaṇa-kae aham avi vaccāmi vihiya-paṇi-
hāṇo
āgacchanto magge jo acchai bhatti-parikalio

396. etthantarammi Seṇiya-nivaī savv'-iḍḍhi-parigao santo
taṃ vandiuṃ āgacchai egeṇa tao turaṅgeṇaṃ

397. so sālūro khunno khureṇa suha-bhāvaṇāi saṃjutto
uppanno Sohamme tiyasesu Daddur'-aṅkesu

398. pajjatto daṭṭhūṇaṃ taṇ'-ubbhavaṇ'-āi sa vimhayaṃ patto
ābhogai puvva-bhavaṃ viyāṇae taṃ tu avahīe

[1] *ms* balaṃ.
[2] *ms* uṇḍerayā-khaijjaṃ.
[3] *ms* kaḍ'-.
[4] *ms* bala.

399. puvvaṃ na thuo bhayavaṃ sa-cchanda-gaie sampayaṃ thunissāṃi
iya cintiūṇa calio aha Sakko bhaṇai vayaṇam iṇaṃ

400. siri-Vīra-Jiṇass' uvariṃ Seṇiya-bhattī na annahā kahavi
kijjai surehiṃ tao Daddura-devo parikkh'-atthaṃ

401. tuha bhattīe patto kuṭṭhiya-rūvaṃ viuvvaittāṇaṃ
tuha diṭṭhī-mohaṇ'-atthaṃ majjha samīve samāgamma

402. gosīsa-candaṇeṇaṃ pāe siñcai tumaṃ viyāṇāsi
kuṭṭha-rasiyāiṃ siñcai Seṇiya-rāyā puṇo bhaṇai

403. tubbhehiṃ pahu cchīe bhaṇiyaṃ kim aṇeṇa marasu āha Jiṇo
bhatti-vayaṇaṃ khu eyaṃ paramattheṇaṃ kayaṃ majjha

404. kiṃ bhayavaṃ saṃsāre ciṭṭhasi nivvāṇaṃ uttaraṃ gaccha
jīva tumaṃ pai bhaṇiyaṃ jaṃ tattha suṇesu heu-payaṃ

405. jīvantassa tuha suhaṃ mayassa narae mahaṃ duhaṃ hohī
to jīvasu uvaiṭṭhaṃ Abhayassa ya ubhayam avi juttaṃ

406. jīvanto suham acchai mao ya sagge payāi parama-suhe
bhaṇiyaṃ ca teṇa ubhayaṃ Abhayakumāraṃ samāsajja

407. haṇai jie jīvanto bahue aha marai jāi narayammi
mā jīva mā va marasu yā to bhaṇio Kālasoyario

408. evaṃ soūṇa nivo dukkhā-pūriya-maṇo payampei
tubbhehiṃ nāhehiṃ kim ahaṃ narayaṃ gamissāmi

409. bhaṇiyo ya bhagavayā nivo narae baddh'-āuo tumaṃ puvviṃ
na ya nāho 'mhi ahaṃ te tao ya adhiiṃ pariharesu

410. aṃsūṇi phusasu Seṇiya visuddha-sammatta-dhārao
tammi narayāo uvvaṭṭiya Bharahe Ussappiṇī-samae

411. hosi Siripauma-nāho āima-titthayaro tti vayaṇeṇaṃ
uddhusio so jalahara-jaleṇa dhārā-kayambo vva

412. punaravi vandiya pucchai bhayavaṃ kiṃ atthi kovi uvāo
jeṇâhaṃ na ya narae vayāmi bhayavaṃ tao bhaṇai

413. Kavilaṃ [1]mahāṇasiṇiṃ vippiṃ sāhūṇa jai davāvesi
bhattīe bhatta-pāṇaṃ vandāvesi bhāvao ya muṇī

[1] *ms* mahāṇasiṇaṃ.

414. mahise ya haṇantaṃ vā jai vārasi eya-Kālasoyariyaṃ
ega-divasaṃ pi ya tahā na ya gacchasi naraya-puḍhavīe

415. tatto sāmiṃ vandiya nayaraṃ pai paṭṭhio imo rāyā
egammi dahe pecchai pura-magge taḍa-ṭṭhiyaṃ sahasā

416. cellagaṃ egaṃ mīne giṇhantaṃ [1]vāharāvae taṃ tu
uvagaraṇaṃ aham dāhaṃ viramasu etto akammāo

417. pavisanto nayaraṃ to samaṇiṃ pāsei guvviṇim ekkaṃ
haṭṭesu paribhamantiṃ hakkāriya nei gehammi

418. Jiṇa-maya-uvahāsa-bhayā taṃ sārai [2]sa-uvayoge sayam eva
to Dadduraṅka-devo so jāo tattha paccakkho

419. aha caliya-cavala-kuṇḍala-sacchanda-viuvviy'-ābharaṇa-dhārī
bhāsura-vara-bodi-dharo devo purao ṭhio bhaṇai

420. dhanno 'si rāya [3]jaṃ tuha devā vi karanti deva-loesu
guṇa-kittaṇa-guṇa-bhattiṃ maṃsaliya-guṇâṇurāeṇaṃ

421. devā amoha-darisī tti esa saddo jayammi vikkhāo
teṇa paḍicchāmi imaṃ hāraṃ golaya-jugaṃ avaraṃ

422. kahiyaṃ ca Seṇieṇaṃ devo patto niyammi kappammi
Seṇiya-rāyā vi gao tīe kavitāe pāsammi

423. bhaṇiyā aṇulomeṇaṃ amhāṇa gurū ime namaṃsāhi
paḍilāhaṃ asaṇenaṃ jaṃ maggasi taṃ tuha dāhaṃ

424. sā nêcchai bhaṇai imaṃ jai maremi neva tahavi vandāmi
hakkāriūṇa bhaṇio sâṇusayaṃ Kāla-soyario

425. sūṇu vimuñca eyaṃ jaṃ maggasi taṃ ca lahuṃ demi
so vi na icchai jampai mae vi suhio ghaṇo logo

426. [4]putto Sulaso nāmeṇa Kālasoyariya-khaṭṭigass' atthi
so Abhaya-manti-jogeṇaṃ paramo ya sāvago jāo

427. nāyaṃ ca Seṇieṇa donni abhavvāni nūṇam eyāṇi
na ya enti Jiṇa-mayaṃ taha lakkhā-rattāṇi para-rāgaṃ

428. pañca ya mahisa-sayāiṃ mārei sattamīya-puḍhavīe
bandhai neraiy'-āuṃ maṃs'-āsī Kāla-soyario

[1] *ms* vāharāmae.
[2] *ms* seovagiya.
[3] *ms* jampantaṃ.
[4] *ms* sutto.

429. jāvâṇukampayāe sayāṇi mahisāṇa pañca tap-putto
ussārāvai teṇa ya nāyāṇi vibhaṅga-nāṇeṇaṃ

430. tāṇi vi āṇāveuṃ hiṃsai aha jāya-pāva-ukkariso
solasa-roga'-āyanke aṇubhavaī sāsa-khās'-āi

431. iha loe vi ya jāyā vi varīyā tassa indiy'-atthāo
surahiṃ gandha-durahi āhāraṃ divvaṃ asuiṃ ca

432. tūlaṃ kaṇṭaya-rāsiṃ mannai putteṇa kahiyam Abhayassa
evaṃ buddhie jūo Abhaya-kumāro bhaṇai Sulasaṃ

433. bahu-pāvo eeṇaṃ veyai pīḍaṃ ca naraya-paḍirūvaṃ
jāo ya vivajjāso indiya-visaesu eyassa

434. tāvacca su-vivarīyaṃ kareu eyassa sogao putto
appāvei se [1]asuiṃ candaṇa-surahiṃ sa mannei

435. vandaṇiyāe nīraṃ sīyaṃ surahiṃ ca mannae payai
ai-virasa-kuhiyam asaṇaṃ bhuñjai pavaraṃ ca mannanto

436. kaṇṭaya-rāsiṃ mannai pahāṇa-tūliṃ ti dukkhio tatto
mariuṃ sattama-puḍhavī-Apaiṭṭhāṇammi narayammi

437. loiya-maya-kiccesu kaesu logeṇa Sulasago bhaṇio
[2]paḍivajjasu tāya-payaṃ necchai pāvāo so bhīru

438. bhāsai kuḍamba-logo jaṃ pāvaṃ [3]icchasi taṃ viriñcittā
giṇhissāmo egaṃ māresu mahisaṃ sa-hattheṇaṃ

439. sesā haṇehī seso tuha parivāro taha bhaṇai Sulaso
āṇeha lahu kuhāḍaṃ āṇīyo geha-logeṇaṃ

440. giṇhittā taṃ Sulaso ūruṃ ghāe paḍai dharaṇīe
vilavai jampai sayaṇe giṇhaha dukkhaṃ viriñcittā

441. bhaṇai jaṇo para-pīḍā kaha ghippai bhāsae tao Sulaso
kaha ghippai pāvaṃ pi ya narayassa nibandhaṇaṃ sayaṇā
jao

442. jo jaṃ karei kammaṃ suhaṃ ca asuhaṃ ca iha bhave jīvo
so tassa phalaṃ bhuñjai para-loe appaṇā ceva

443. to mā sa-rāga-dosā paharaha sattesu aṇ-avarāhesu
mā gacchaha naraya-bhavaṃ dukkh'-uttāraṃ parama-
ghoraṃ

444. evaṃ ca sayaṇa-vaggaṃ sayalaṃ sambohiūṇa so Sulaso
sammatta-mūlam asamaṃ sāvaga-dhammaṃ su-pālei

[1] *ms* amui.
[2] *ms* vaḍivajjasu.
[3] *ms* icchaṃ.

445. so aṭṭhārasa-vakko aha hāro Cellaṇāe devīe
taha vaṭṭaṃ golaya-jugaṃ Nandāe Seṇio dei

446. kim ahaṃ bāla-sarūvā bālāṇaṃ khellaṇaṃ jam appesi
roseṇaṃ apphoḍei khambhe bhaggaṃ ca gola-jugaṃ

447. egatto kuṇḍala-jugaṃ avarāo khoma-jualaṃ laddhaṃ
Cellaṇa-devī maggai taṃ pi ya Seṇiya-nivo bhaṇai

448. ai-vallaha tti kāūṇa appio tujjha devio hāro
khellaṇa-mettaṃ imīe samappiyaṃ sâvaroheṇa

449. eīe punnehiṃ kuṇḍala-vatthāṇi niggayāṇi tti
kaham uddāliya etto appeuṃ tujjha jujjanti

450. sā Cellaṇā payampai punaravi jai majjha desi nêyāṇi
tā marihāmi niveṇaṃ bhaṇiyaṃ kuru taṃ jahā juttaṃ

451. nippaṇayaṃ soūṇaṃ niva-vayaṇaṃ Cellaṇā tao ruṭṭhā
uṭṭhāya caḍai tuṅgaṃ pāsāya-gavakkham egaṃ tu

452. jā appāṇaṃ muñcai tāv' āyannai miho-kahe heṭṭhā
Seyaṇaga-gay'-ārohaga-tab-bhajjā-Magahaseṇāṇaṃ

453. uccāvaccaṃ vattaṃ eyāṇa suṇemi tāva pacchā 'haṃ
jhampissāmi vicintiya avahāṇaṃ dei tattha ṭhiyā

454. jampei Magahaseṇā bhattāraṃ Magahīe bhāsāe
tīse lakkhaṇaṃ eyaṃ repho ya bhaṇijjai la-kāro

455. ettha nayalammi vaṭṭai dāsīṇa mahoċċhavo tao kanta tahiṃ
jā 'laṃkaliyāo dāsīo niyaya-vibhaveṇaṃ

456. ujjāṇammi gamissanti teṇa Seyaṇaga hatthiy-ābhalaṇaṃ
campaga-mālaṃ me dehi jeṇa ahiyā bhavāmi ahaṃ

457. Seyaṇaga-gandha-kariṇo hatth'-āroheṇa bhannae sā u
pāṇa-ppie pie maha evaṃ rūsai nivo [1]nūṇaṃ
— sā bhaṇai —

458. lamme nala-nāli-saṃkule Lāyagihe dāsī-mahe ihaṃ
jai eyaṃ na dehi campaga-māliyaṃ pi ya uċchaṅga-gayā hu te esa cayāmi jīviyaṃ
— tao hatth'-ārohass'-āesa-kārī ha Cilāpara-nāmadheo
miṇṭho bhaṇai—

[1] *ms* rūṇaṃ.

459. na ciraṃ thalammi maccho jīvai na ciraṃ jalammi ya paiṭṭho jalaṇo dippai
na ciraṃ vajjai dadduraḍā . . . sūla-ghāeḥiṃ kiṃ amhe mārāvium icchasi

— sā bhaṇai —

460. macchassa jīviyavvae jalaṇassa jāliyavvae
daddurassa vajjiyavvae cilācile kāleṇa dikkhiyavvae

— puṇo bhaṇai —

461. ukkiṭṭha-maṭṭha-maṇi-vicitta-māliyaṃ muttāhal'-āvali-ujjala-māliyaṃ
jai eyaṃ ābhalaṇagaṃ na dehisi campaga-māliyaṃ pi ya ucchaṅga-gayā esa cayāmi jīviyaṃ

— miṇṭho bhaṇai —

462. ai-tāṇiyaṃ ca tuṭṭai ḍāli ai-nāmiyā ya bhajjei
bhajjā hu duhayā sap-purisammi iya vayai

— Magahaseṇā bhaṇai —

463. na savvaso tāṇiyaṃ ca tuṭṭai nāviya savvaso ḍāli bhajjai
savvā vi na nāma duhayā sap-puriso kāuriso tti mannae

— puṇo bhaṇai —

464. lamme nala-nāli-saṃkule etc. . . .
— miṇṭho ya kāurisa tti to hatth'-āroham chohai —

465. re raha-kāra kiṃ vihannasi eraṇḍayaṃ aīva nāmanti
bhajjai esā na namai iya pagai dud-duma-layāṇaṃ

— [1]sā bhaṇai —

466. na ya nāma-mitta-dūsie savv'-aṅgesu vi dūsiyavvae
eraṇḍa-dume vi uvajujjae hohu na hāli ha kajja-jogae

— puṇo bhaṇai —

467. lamme nala-nāli-saṃkule, etc. . . .
— taheva miṇṭho bhaṇai —

468. ārāmiya kiṃ khijjasi limbaṃ siñcesi jaṃ tumaṃ evaṃ
kaḍuya-phalāṇi dāhī payaī dud-duma-[2]layāṇaṃ sā

—sā bhaṇai —

469. annattha aṇ-uvajujjumāṇae kiṃ annattha na hoi jogae
nimba-phalammi dūsie osaha-kajjesu pauñjissae

— puṇo bhaṇai —

[1] *ms* so.
[2] *ms* layā sesā.

470. lamme nala-nālī-saṃkule etc. . . .
— puṇo miṇṭheṇa bhaṇiyaṃ —

471. pupph'-āīṇī ya jassa bhakkhei vasei jassa nissāe
mūlāṇi tassa khaṇai ya sūyara-jāī ya erisagī
— Magahaseṇā bhaṇai —

472. anne annassa colae se vi ya annaha bhaṇḍa-vālae
na vi sūyala itti savvaso hoi dumāṇa viṇāsa-kālae
— puṇo bhaṇai —

473. ukkiṭṭha-maṭṭha-maṇi-vicitta-māliyaṃ . . .
— miṇṭho bhaṇai —

474. na vi Māgahiyā-nīre nhāyasi tīe jalaṃ na vā piyasi
Vebhāra-nage na ramasi jai taṃ na ya hosi kiṃ hohī
tathā

477. hayaṃ hayaṃ sujjhai jāyarūvayaṃ hayāṇi vatthāṇi suī
bhavanti
hayā hayā dundubhayo nadanti hayā piyā vayaṇa-karā
bhavanti

476. hatth'-āroheṇa bhaṇiyaṃ nūṇaṃ pie bhajjā-sayāṇi majj-
haṃ
eyaṃ ca sikkhaṃ jai na karesi aladdha-bhogā ya taha
maresi

477. miṇṭho bhaṇai pacchaṃ tu bhannamāṇassa pacche na
vaṭṭae buddhī
so dahaṇeṇa ghippai kiṃsuya-rukkho vva marueṇa

478. hatth'-āroho jampai ko eso bhadda miṇṭha akkhāo
maruo ya majjha purao so jampai suṇasu ega-maṇo

479. uttara-desa-pahāṇae nayare egattha nipphalāsammi
nivasai ego vippo so ya gao anna-samayammi

480. egaṃ gāmaṃ tattha ya palāsam ikkhai vasanta-siri-dehaṃ
kusumāṇi uvvahantaṃ naha-kkhayāṇi va Mayaṇassa

481. taṃ daṭṭhūṇaṃ vimhiya-maṇo ya ghettuṃ palāsa-taru-bīe
patto ya niya-nagare pavar'-ārāmammi vāvei

482. vāraṃ vāraṃ siñcei jāva palāso ya guru-taru jāo
tahavi na thakkai siñcantao ya kusumesu ai-luddho

483. siñcijjanto so vi ya sukumālo hoi pallavai ahiyaṃ
na ya pupphai to rūsiya aggiṃ mūlammi so dei

484. teṇa ya rukkho jāo palāsa-rukkho ya pupphio jhatti
evaṃ esā aṇuṇaya-parehi kaha ghippae kahavi

485. kiṃ ca jāi-[1]bhāvao sā bahuso bhaṇiyā suṇei na ya pacchaṃ
mā [2]nisuṇaha amhehiṃ kāyavvaṃ appaṇo pacchaṃ
aviya

486. jo appaṇo hiya-karo annassa vi so ya bahu-mao hoi
jaha Bambhadatta-rannā batthassa dinnā rayaṇa-mālā

487. hatth'-āroheṇa puṇo puṭṭhaṃ ko esa Bambhadatta-nivo
miṇṭho puṇo payampai suṇei jaha Magahaseṇā vi

488. Pañcāla-visaya-lacchī-taruṇī-tilae purammi Kampille
chak-khaṇḍa-Bharaha-sāmi tatth' āsi Bambhadatta-nivo

489. so haya-vāhaṇiyāe viṇiggao egayā ya nayarāo
asseṇaṃ avahariyo paḍio ya mahanta-aḍavimmi

490. asso vi ya paritanto ṭhio io teṇa pāya-maggeṇaṃ
khandhāvāro patto teṇa ya nīo sa-nayarammi

491. rattimmi sa-vāsa-hare rāyā puṭṭho ya paṭṭa-devīe
kaha hariṇā avahariyo kiṃ suha-dukkhaṃ ca aṇubhūyaṃ

492. rāyā vi bhaṇai suṇasu devi Javaṇa-visayâhiveṇa vara-turao
maha pesio pagiṭṭho rūveṇaṃ lakkhaṇehiṃ ca

493. taṃ ārohiūṇa ihaṃ etto vegeṇa vahiyâlīe
khellāvittā jā java-parikkhaṇ'-atthaṃ kaseṇa hao

494. †to maṇa-pavaṇehiṃ paheṃ to† siggha-gaīe haeṇa teṇâhaṃ
khandhāvārā kaḍḍhiya aḍavimmi pavesio sigghaṃ
aviya

495. nāṇā-duma-laya-gahaṇaṃ nāṇā-sāvaya-guṇehiṃ parikinnaṃ
bhīmaṃ abhīya-hiyao aīmi egāgio tattha

496. ai-dūram aṇupaviṭṭho aḍaviṃ santo tao turao
aham avi tisā-parigao gavesiuṃ nīraṃ āḍhatto

[1] *ms* bhārae.
[2] *ms* nisuṇai.

497. aha diṭṭhaṃ nāṇāviha-jalayara-bahu-pakkhi-seviyaṃ viu-
laṃ
paum'-uppal'-āie channâbhogaṃ saro egaṃ
aviya

498. saṃjhāe ya pavara-ratt-uppalehiṃ jonhāe evva kumuehiṃ
†mehāya† evva nīl'-uppalehiṃ [1]phullei jaṃ niccaṃ

499. uggāyai vva mahuyara-ruehi paḍhai vva haṃsa-saddehiṃ
naccai iva pavaṇeṇaṃ kamala-dalaya-hatthehiṃ

500. tammi ya sarammi salilaṃ āsaṃ pāevi tassa pālīe
vaḍa-mūle bandhittā oinno tattha majjemi

501. vimalaṃ sajjaṇa-hiyayaṃ va sīyalaṃ guru-jaṇassa vaya-
ṇaṃ va
Jiṇa-vayaṇaṃ va su-pacchaṃ pīyaṃ ca mayā vi pāṇīyaṃ

502. palhāiya-savv'-aṅgo majjittā [2]jalao uttinno
pecchāmi tāva ekkaṃ ai-rūvaṃ nāga-vara-kannaṃ
aviya

503. sukumāla-pāṇi-pāyaṃ Mayaraddhaya-rāya-rāyahāṇiṃ vā
taṃ kannaṃ daṭṭhūṇaṃ iṇamo ahaṃ vicintemi

504. na vi suviṇae na cchippe na citta-kamme kahāsu na
bahūsu
diṭṭhā va suyā va mae annā iya sundarā mahilā

505. kiṃ ettha payāvaiṇā esā vara-juvai savva-sāreṇaṃ
savva-guṇa-samāuttā savv'-āyara-nimmiyā suyaṇū

506. savvehi vi devehiṃ manne loyass' vimhay'-atthāe
iṇamā kayā sarūvā accharasā-rūva-sāreṇaṃ

507. tīe vaccantīe neura-saddo ya valaya-saddo ya
saṃcaraṇa-vas'-ucchaliyo khohejja maṇaṃ muṇīṇaṃ

508. evaṃ ti jjhāyanto tam eva maṇa-mohaṇ'-osahi-kannaṃ
acchāmi jāva tāva ya āsanna-vaḍāo avainno

509. ego goṇasa-sappo sā kannā nāgaṇī haveūṇa
teṇa saha saṃpalaggā bhoge bhuttuṃ vigaya-lajjā

510. paribhāviyaṃ mae aha dhiratthu māyā-parāṇa juvaīṇaṃ
jaṃ kula-rūv'-āi-juyā vasei iha goṇaseṇa samaṃ

[1] *ms* phullehiṃ.
[2] *ms* jagao.

511. paribhāviyaṃ ca punaravi rāyā 'haṃ siddha-pālaṇaṃ juttaṃ
duṭṭhāṇa niggaho taha akajja-kārāṇi eyāṇi

512. niginhāmi tti tao kasa-ghāeṇaṃ samāhayāṇi mayā
khīṇe rose mukkāṇi jāva [1]diṭṭhaṃ na ekkaṃ pi

513. avadhāriyaṃ mayā vi ya vantara-jāīṇa goṇaso eso
eīe samaṃ visaī kayāvi vara-nāga-kannāe

514. eyammi desa-kāle haya-paya-maggâṇusārao patto
khandhāvāro teṇa ya suheṇa iha āgao devī

515. ravi-kiraṇa-sarisa-teyaṃ divv'-ābharaṇehiṃ bhūsiya-sarīraṃ
dasa-disi-ujjoyantaṃ nāga-kumāraṃ var'-āgāraṃ

516. bhaṇio ya teṇa rāyā jaya jaya sirī-Bambhadatta guṇakhāṇi
jā pauma-sare diṭṭhā ya nāgiṇī se ahaṃ bhattā

517. sā tumae tattha tayā pahayā ucca-sareṇa royantī
majjha sayāsaṃ pattā abhaṇīsu jahā ahaṃ deva

518. tumhāṇa sayāsāo gayā ahaṃ Bhūyaramaṇa-rannammi
tumhāṇaṃ [2]pūjāe Laḍhiyāe jakkhiṇīe gehe

519. pauma-sare majjittā tao ahaṃ jāva ettha majjemi
tāva ya hay'-āhariyo samāgao Bambhadatta-nivo

520. tattha paese teṇa vi bahuā abbhatthiyā ahaṃ sāmi
bhaṇiyaṃ ca mayā muttuṃ sa-paiṃ annaṃ na icchāmi

521. ruṭṭheṇa teṇa tatto taḍa-taḍa-saddeṇa tāḍiyā ahayaṃ
jīviya-sasā kahamavi tuha pabhāveṇa [3]chuṭṭāmi

522. tīe vayaṇaṃ souṃ jalanta-kov'-āṇalo vicintanto
ajjaṃ na hoi so bhūmi-goyaro iha ahaṃ patto

523. itthantarammi tujjhe puṭṭhā devīe tattha aḍavīe
kiṃ aṇubhūyaṃ ti tao dāuṃ avahāṇam ittha mayā

524. tumae jaṃ devīe nirūviyaṃ taṃ mayā asesaṃ pi
avagayam imīe ceṭṭhiyaṃ avarāhaṃ khamasu maha eyaṃ

525. bhaṇiyaṃ niveṇa ko tuha doso su-visuddha-hiyaya-bhāvassa
doso kavaḍa-juyāe eso tīe ya mahilāe

[1] *ms* doṇhaṃ.
[2] *ms* puvvāe.
[3] *ms* chuṭṭāsi.

526. gaya-kanna-cañcala-cittā vijju-layā-tarala-neha-vittī u
jaha niya-maṇammi ruccai taha purisaṃ pattiyāve tti

527. deveṇa puṇo bhaṇiyaṃ na ya mohaṃ deva-daṃsaṇaṃ hoi
tā [1]kaṃpi varesu varaṃ bhaṇiyaṃ tatto narindeṇaṃ

528. chak-khaṇḍa-Bharaha-lacchī-kuñjara-hari-raha-sampayāi parituṭṭho
devāṇa daṃsaṇaṃ khalu paraṃ amohaṃ ti maggemi

529. para-dāra-cora-tucchaṃ akāla-maccū taheva dub-bhikkhaṃ
mā hou majjha dese bhaṇiyaṃ tatto ya tiyaseṇaṃ

530. para-uvayāra-rayāṇaṃ cariyaṃ niva sāhu sāhu evaṃ ti
annaṃ pi kaṃpi taṃ varasu rāya rannā tao bhaṇiyaṃ

531. iha gabbha-sambhavāṇaṃ bhāsaṃ bujjhejja 'haṃ sarīrīṇaṃ
tiyaseṇa puṇo bhaṇiyaṃ rāya mahanto varo variyo

532. bujjhasi paraṃ tumaṃ [2]jai annassa kahesi tā siraṃ tujjha
lahu sattahā phuḍehī bhaṇiuṃ devo gao ṭhāṇaṃ

533. anna-samae pasāhaṇa-gihe pasāhijjamāṇa-dehassa
ranno ghara-koilayā ghara-koilayaṃ bhaṇai evaṃ

534. ranno ya samālabhaṇāo majjhaṃ taṃ nāha kimpi āṇehi
ittha vilevaṇa-jāyaṃ avaṇemi [3]sarīra-maṇa-khedaṃ

535. ghara-koileṇa bhaṇiyaṃ nivvinno jīviyāo kiṃ ahayaṃ
tesiṃ tu samullāvaṃ nāūṇaṃ bhūvaī hasai

536. devīe tao puṭṭhaṃ hasiyaṃ deveṇa kiṃ-nimittaṃ iṇaṃ
nibbandheṇaṃ pucchai kahamavi rāyā na ya kahei

537. sā jampai na ya kahasi marāmi 'vassaṃ niveṇa aha bhaṇiyaṃ
tumam iha marasi na marasi va kahemi jai 'haṃ marāmi dhuvaṃ

538. pattiyai na sā ranno jampei kahesu jeṇa ya duve sī
samayaṃ ceva marāmo neha-niviṭṭho tao rāyā

539. peya-vaṇe kārāvai ciyaṃ mahantaṃ pahāṇa-kaṭṭhehiṃ
bhaṇiyaṃ tattha gantūṇaṃ hāsa-nimittaṃ kahissāmi

[1] *ms* kovi.
[2] *ms inserts* tu ṣaraṃ.
[3] *ms* samālabhaṇa-koṭṭuṃ.

540. majjiya-pasāhiy'-aṅgo saha devīe gayaṃ samārūḍho
niggacchai nayarāo dāṇaṃ dento ya loyāṇaṃ

541. cauhaṭṭaya-tiya-caccara-pāsāyôvari-taleṣu[1] sammilio
bhaṇai narindo mariuṃ keṇa nimitteṇa icchei

542. anno bhaṇai narindo devīe kimpi esa payaḍehī
tay'-anantaraṃ marehī io narindo gao bāhiṃ

543. ciṭṭhai esūṇa vaggo tattha ya āvanna-satta-pasū egā
niyaya-paiṃ sac-chāgaṃ jampai avaṇesu ḍohalayaṃ

544. lūyā java-bhārayāo pūlass' egassa majjha dāṇeṇaṃ
so bhaṇai piya ee javāo siri-Bambhadattassa

545. āsā caranti etto giṇhāmi tiṇam ahaṃ tu jai ekkaṃ
tā mārijjāmi imā jampai n' āṇehi jai [2]tā 'haṃ

546. sajjo marāmi teṇa ya bhannai jai marasi tā tumaṃ
marasu
annāo bhajjāo hohinti hu jīvamāṇassa

547. sā bhaṇai esa rāyā vi bhajjā-kajjeṇa marai nāha tumaṃ
ninneho niravekkho dhiratthu erisa-maṇusassa

548. punaravi pasuo jampai eso mukkho naresaro jo ya
bhajjā-kae vivajjai kiṃ santi na annā mahilāo

549. utti-paḍiutti-rūvaṃ tesiṃ nāūṇa Bambhadatta-nivo
cintai kalatta-kajje cayāmi kiṃ dullahaṃ jīyaṃ

550. jāīe esa battho viyāra-viyalattaṇeṇa 'haṃ battho
so tayaṇu kaṇaga-mālaṃ khivei kaṇṭhammi batthassa

551. tatto ya paḍiniyatto patto niyayammi mandire rāyā
jampai na marāmi ahaṃ kuṇasu tumaṃ jaṃ iha paḍīhāi

552. tatto ya paḍiniyattā devī maraṇāo tattha sayam eva
tā hatth'-āroha tumam pi tāva siḍhilī-karasū eyaṃ

553. jaṃ [3]se ruccai taṃ kuṇau tujjha annā piyā bhavissanti
Cellaṇā-devī souṃ cintai juttaṃ bhaṇai miṇṭho

554. jai tāva ahaṃ ekkā marāmi tā Seṇiyassa kiṃ bhūyaṃ
hohī annāo vi ya santi varāo bahū bhajjā

555. akaya-tava-kammā 'haṃ mariūṇaṃ dug-gaiṃ gassāmi
iya maraṇāo niyattā gamai kālaṃ niya-suheṇaṃ

1 *ms* tarūsu.
2 *ms* tehiṃ.
3 *ms* bhe.

556. Kuñciya-seṭṭhi tao so kittiya-kāleṇa tuṭṭao hāro
devīe puvvam eva ya kahiyam iṇaṃ vijjae rannā

557. eyaṃ hāraṃ paḍhamaṃ tuṭṭaṃ jo poiūṇa pauṇehī
hohī takkhaṇam eva ya tassa siro satta-khaṇḍāṇi

558. rannā Rāyagihammi aha ugghosāviyaṃ ca paḍaheṇa
jo aṭṭhārasa-vaṅkaṃ hāraṃ sandhei tassa nivo

559. davvassa lakkhaṃ egaṃ payāvae tattha vaḍḍha-maṇiyāro
dāridda-hao cintai niya-hiyae suddha-buddhīe

560. hārassa sandhaṇāo maraṇaṃ pi suhāya putta-vihaveṇa
iya so paḍahaṃ chivai kahiyaṃ ca tao narindassa

561. teṇāvi addha-lakkho daviṇassa davāvio so sesaṃ
hārammi poīe sai asaṃsayaṃ tuha davāvissaṃ

562. hāro vi tassa maṇiyāra-seṭṭhiyo appio narindeṇaṃ
seṭṭhī vi niyaya-gehassa ega-dese nirāvāhe

563. sama-bhūmīe [1]sariyāe ai-sūhuma-dorayaṃ valiuṃ
[2]makkhei mahu-ghaehiṃ muha-mūle tesiṃ dorāṇa aggāṇi

564. tatto hāra-maṇīṇaṃ pakkhivittu mukkāṇi
mahu-ghaya-gandheṇa tao ai-suhuma-pivīliyā jhatti

565. tao maṇi-panti-chiddehi pavisiuṃ gahiya-dora-pajjantā
nīhariyā tehiṃ ciya jāyā sariyā u paripunnā

566. savvāo doriyāo melittā teṇa seṭṭhiṇā ganṭhī
hāro dinno tatto tassa siraṃ sattahā phuṭṭaṃ

567. so vi vivanno santo tatth' eva purammi makkaḍo jāo
bhamaḍanto gehesu kahamavi niyayaṃ gharaṃ patto

568. pecchantassa a-nimisaṃ bandhava-suhi-sayaṇa-putta-bahu-vaggaṃ
jāyaṃ jāī-saraṇaṃ mucchā-bhara-mantharo paḍiyo

569. puttehiṃ sâṇukampehi udaya-segeṇa vāu-dāṇeṇaṃ
sattho vihio dharaṇī-yalammi so akkhare lihai

570. jaha tumhāṇə piyā 'haṃ sa-kamma-vasao imaṃ bhavaṃ patto
pecchaha te ya parunnā hā 'vatthā kerisī piuṇo

[1] *ms* sareie.
[2] *ms* makkhehiṃ.

571. [1]punaravi sa akkharehiṃ pucchai putte jahā tayaṃ davvaṃ
paḍivannaṃ kiṃ dinnaṃ niveṇa kiṃ vā vi na ya dinnaṃ

572. kahiyaṃ tehiṃ rāyā amhehiṃ maggio bhaṇai evaṃ
kassa payacchāmi deyavvaṃ jassa so natthi

573. so ruṭṭho makkaḍao pecchaha ranno akajja-kārittaṃ
mārāviyo aṇeṇaṃ mullaṃ pi na pūriyaṃ majjha

574. keṇāvi uvāyeṇaṃ eyaṃ hāraṃ ahaṃ gahissāmi
chiddāṇi maggamāṇo jā ciṭṭhai tāva ega-diṇe

575. sañjhā-samae Cellaṇā-devī gantūṇ' asoga-vaṇiyāe
nimmala-jala-kaliyāe pukkhariṇīe visālāe

576. paḍaliṃ ābharaṇehiṃ punnaṃ [2]antari-vimukka-vara-hāraṃ
dāsīe sire dāuṃ jala-keliṃ karai parituṭṭhā

577. ai-guruy'-asoga-pāyava-paḍisāha-ṭṭhieṇa makkaḍaeṇaṃ
mandaṃ mandaṃ hāro so gahio tīe vi na nāo

578. nhāy'-uttinnā devī jāy'-ābharaṇāiṃ niyaya-dehammi
āvindhai tā hāraṃ na pecchai vāharai bahuyā

579. tā Cellaṇa-devīe nivaissa niveiyaṃ tao rāyā
ugghosāvai nayare paḍaha-payāṇeṇa savvattha

580. aṭṭhārasa-vakka-hāro gahiyo nāo ya jeṇa keṇā\i
so āyakkhao na balo sārīro annahā daṇḍo

581. suttâvasutta-loge [3]tā hāraṃ makkaḍo gaheūṇaṃ
jeṭṭha-suyassa samappai teṇa vi saṃgovio hāro

582. hāre a-labbhamāṇe Abhaya-kumāro niveṇa āiṭṭho
satta-divasāṇa majjhe joittā hāraṃ appesu

583. jaī na appesi tayā tujjhaṃ ciya cora-niggahaṃ kāhaṃ
paḍivajjiya Abhao vi ya bahuyā ya gavesae hāraṃ

584. Sivo ya Suvvao tattha Dhaṇao Joṇao tahā
cattāri sāhuṇo [4]santi guru tesiṃ ca Suṭṭhiyo

585. tatto ya āyario tammi ya kāle tulei appāṇaṃ
jiṇa-kappaṃ kāu-maṇo pañcavihāe ya tulaṇāe

[1] *ms* puṇarasmi.
[2] *ms* tari.
[3] *ms* ta hāro.
[4] *ms* saṃci.

G

586. taveṇa satteṇa sutteṇa egatteṇa baleṇa ya
tulaṇā pañcavihā vuttā jiṇa-kappaṃ paḍivajjau

— tattha tava-bhāvaṇā imā —

587. jo jeṇa [1]aṇabbhattho porasi-m-āī tavo ya taṃ tiuṇaṃ
kuṇai chuhā-vijay'-aṭṭhā giri-nai-sīheṇa diṭṭhanto

588. sīho samuttaranto jala-bhariyaṃ giri-naiṃ payatteṇaṃ
vaṅkaṃ samuttaranto tā gacchai jā na gao [2]ujjuṃ

589. ekkekkaṃ ceva tavaṃ carei jaha teṇa kīramāṇeṇaṃ
hāṇi na hoi jaiyāvi hoi cham-māsa-uvasaggo

— iyāṇiṃ satta-bhāvanā —

590. paḍhamā uvassayammi bīyā bāhiṃ taiyā [3]caukkammi
sunna-gharammi cautthī taha pañcamiyā masāṇammi

591. [4]bhoya-jaḍhe gambhīre uvvarae tahā alinde vā
taṇu-sāi jāgare vā jhāṇ'-aṭṭhāe bhayaṃ jiṇai

592. chikkassa va khaliyassa va muṃsaga-m-āīhi nisiyarehiṃ
vā
jaha sahasā na vijāyai romanco jhāṇa-bhaṅgo vā

593. savisesatarā bāhiṃ takkara-ārakkhi-sāvay'-āiyā
sunna-ghara-susāṇesu ya savisesatarā bhayā tivihā

594. dev'-āīhiṃ [5]kayatthio diyā va rāo va bhīma-rūvehiṃ
to satta-bhāvaṇāe vahai bharaṃ nivvuo sayalaṃ

— iyāṇiṃ sutta-bhāvaṇā —

595. jai vi ya sa-nāmam iva pariciyaṃ suyaṃ [6]aṇahiya-ahīṇa-
vann'-āī
kāla-[7]parimāṇa-heuṃ tahāvi khalu taj-jayaṃ hojjā

596. ūsāsāo pāṇū tao vi thovo tao vi ya muhutto
tehiṃ tu porasīo jāṇanti nisāsu divasesu

597. meh'-āī-channesu vi ubhao-kālam ahavā vi uvasagge
pehāi bhikkha-panthi nāhī kālaṃ viṇā chāyā

— iyāṇiṃ egatta-bhāvaṇā —

598. jai vi ya puvva-mamattaṃ chinnaṃ sāhūhi dāra-m-āīsu
āyariy'-āi-mamattaṃ tahā vi saṃjāyae pacchā

[1] *ms* ya abbhattho.
[2] *ms* ujjham.
[3] *ms* cakkammi.
[4] *ms* toya.
[5] *ms* kayāo.
[6] *ms omits* aṇahiya-ahīṇa-vann'-āī.
[7] *ms* pariṇāma.

599. diṭṭhi-nivāyâlāve avaroppara-kāriyaṃ sa-paḍivucchaṃ
parihāsaṃ miho ya kahā puvva-pavattā parihavei

600. taṇuī-[1]kayammi puvvaṃ bāhira-pemme sahāya-m-āīsu
āhāre uvahimmi ya dehe ya na sajjae pacchā

601. puvviṃ chinna-mamatto uttara-kālaṃ ca [2]dijjamāṇe vi
sab-bhāviye [3]iyare vā khubbhai daṭṭhuṃ na saṃgaie

— iyāṇiṃ bala-bhāvaṇā —

602. kāmaṃ tu sarīra-balaṃ hāyai tava-nāṇa-bhāvaṇa-juyassa
dehôvacae vi [4]sai jaha hoi dhiī tahā jayai

603. kasiṇa-parīsaha-camū jai uṭṭhejjāhi sôvasaggā vi
duddhara-pahạ-kara-vegā bhaya-jaṇaṇā appa-sattāṇaṃ

604. [5]dhii-dhaṇiya-baddha-kaccho jo hoi aṇāvilo ya [6]avvahio
bala-bhāvaṇāe dhīro sampunna-maṇoraho hoi

605. sdhii-bala-[7]purassarāo havanti savvā vi bhāvaṇā eyā
taṃ tu na jujjai savvaṃ jaṃ [8]dhiimanto na sāhei

606. so satta-bhāvaṇāe eyāe appayaṃ ca bhāvanto
vaṭṭai Suṭṭhiya-sūri pattā savve vi Rāyagihe

607. Abhayassa jāṇa-sālammi saṃṭhiyā santi māsa-kappeṇaṃ
Abhaya-kumāro hāraṃ alahanto cintae hiyae

608. hāro tāva na laddho sattama-divasassa vaṭṭae sañjhā
rāyā pabhāya-samae jaṃ kāhī taṃ na yāṇāmi

609. tā sāhūṇa samīve kāūṇaṃ posahaṃ pasama-citto
dhamma-jjhāṇôvagao gāmemi rayaṇiṃ imaṃ [9]sayalaṃ

610. ummukka-maṇi-suvaṇṇo ujjhiya-vannaga-vilevaṇo
paḍilehiya bhūmi-tale paḍivajjai posahaṃ tattha

611. āgāsa-bhūmi-bhaṇḍôyarammi jonhā-dahīe mahaṇeṇa
punnima-[10]goyāliṇīe makkhaṇa-piṇḍo vva rayaṇiyaro

612. siya-pakkheṇa bārasa bhūehi kamaso vimuñcamāṇeṇaṃ
udayâyalāo mukko rayanīyara-kaṇḍuo esa

[1] *ms* kayamhi.
[2] *ms* dijjamāṇo.
[3] *ms* iyase.
[4] *ms* jai.
[5] *ms* dhī.
[6] *ms* abbhahio.
[7] *ms* parīsara-juo.
[8] *ms* dhīmanto.
[9] *ms* sāyalam.
[10] *ms* goyaliṇīe.

613. aha Suṭṭhio vi bhayavaṃ kāūṇaṃ 'vassayaṃ ṭhio paḍimaṃ
niya-vasahīe bāhiṃ niravekkho niyaya-dehassa

614. so maṇiyārassa suo cintai jai kahavi hāra-sambhāvaṃ
majjha gihe jāṇai nivo ajuttaṃ tao hoi

615. tatto ya teṇa piya-makkaḍassa hāro samappio [1]sahasā
paribhāviyaṃ ca teṇavi jassa samappemi hāram imaṃ

616. tassa khayo sa-kulassa vi tā kiṃ eeṇa majjha pāveṇaṃ
sāhâvāsaga-eso rāyā na bhaṇissai kimpi

617. tā muṇi-uvassayammi eyaṃ hāraṃ tu pakkhivissāmi
etto hāraṃ gahiuṃ patto muṇi-vasahi-dāre so

618. tattha ya aṇeṇa diṭṭho so bhayavaṃ Suṭṭhiyo tassa
mukko kaṇṭhe hāro gao ya pacchā niyaṃ ṭhāṇaṃ

619. jassa kaeṇaṃ Abhao iha ṭṭhio posahôvavāsehiṃ
tatto paḍhame jāme rayaṇīe niggao ([2]ya Sivo ?)

620. paḍijaggiuṃ viloyai Suṭṭhiya-gula-kandale hāraṃ
cintai hā dhī hāro so eso deva-nimmio

621. paḍipekkhiūṇa niyattai jampei uvassayammi pavisanto
bhaya-pamhuṭṭha-nisīhiya-pae bhayaṃ pavaṭṭae ajjaṃ

622. jampai Abhaya-kumāro vimukka-vara-gharaṇi-davva-saṅgāṇaṃ
tumhāṇam bhayaṃ katto sa bhaṇai ghara-vāsa-aṇubhūo

623. sambhariyo majjha bhao Abhaya-kumāro puṇo vi pucchai
kaha aṇubhūo bhayavaṃ bhaṇai Sivo sāvaya suṇesu

624. Ujjeṇī-nayarīe ahesī do bhayaro vaṇiya-puttā
Siva-Sivadatto nāmeṇa bhūrī-dāridda-dukkh'-attā

625. atth'-atthiṇo Suraṭṭhaṃ pattā tatto [3]viḍhavio jhatti
dāma-sahasso so vi hu kāsāya-naulae cħūḍho

626. tatto ya paḍiniyattā vāraṃ vāraṃ taṃ gahāmo 'mhe
jai jā ya majjha hatthe caḍai tayā 'haṃ vicintemi

627. Sivadattam ahaṃ [4]māremi valai punaravi ya pāva-pariṇāmo
evaṃ Ujjeṇīe Gandhavaīe dahe pattā

[1] *ms* tahassa.
[2] *ms* taṃ ca.
[3] *ms* viḍhavau.
[4] *ms* sāremi.

628. uyayammi tammi bhāve so khitto naulao mayā tattha
putthe Sivadatteṇaṃ kahio savvo ya vuttanto

629. bhaṇiyaṃ teṇa vi bhāya sāhu kayaṃ mama vi eriso bhāvo
āsi aha geha-pattā māue pesiyā duhiyā

630. macch'-āṇaya-[1]nimittaṃ so vi ya naulo paḍantao tattha
egeṇaṃ maccheṇaṃ galio maṃsa tti saṅkāe

631. so vi ya jāle paḍio maccho haṭṭammi vikkaya-nimittaṃ
avayāriyao gahio haṭṭāo tīe duhiyāe

632. gehammi samāgantuṃ jā phālai sā viloyae jāva
macchôyarammi nauliṃ sā ucchaṅgammi ṭhavai

633. therīe sā puṭṭhā kim iyaṃ sā āha natthi iha kimpi
aha uṭṭhiūṇa therī tīe sagāsaṃ sa-lahu jāi

634. tā tīe duhiyāe asieṇaṃ āhayā [2]ya iṇa-therī
mamma-paese ghāo [3]laggo teṇa ya mayā therī

635. hā hêtti pajampantī jā amhe āgayā tao duhiyā
uṭṭhai sambhama-vasao hatthāo [4]naulao paḍiyo

636. eso aṇattha-mullo nāo sakkāriūṇa aha theriṃ
pariṇāviūṇa bhagiṇiṃ vayaṃ pavannā [5]su-v-uvviggā

637. taṃ sāvaya bhayam ahuṇā sambhāriyo maccha-keriso
attho
bhaya-kārao ya jampai Abhaya-kumāro imaṃ saccaṃ
jao

638. pāeṇa vaira-pariṇāma-kārao niccaṃ bandhavāṇaṃ pi
attho dosa-pahu-karo dukkhassa ya sāgaro niccaṃ

639. bīyammi puṇo jāme Suvvaya-sāhū viṇiggao bāhiṃ
daṭṭhuṃ hāraṃ pavisai mahā-bhayaṃ bhāsamāṇo so

640. bhaṇiyam Abhaeṇa bhayavaṃ kiṃ tumhāṇa vi mahā-
bhayaṃ kimpi
bhaṇiyaṃ muṇiṇā sāvaya purā 'ṇubhūyaṃ bhayaṃ
sarisaṃ

641. bhaṇiyaṃ puṇo vi Abhaeṇa jāṇiuṃ majjha vaṭṭae koḍaṃ
Suvvaya-muṇiṇā bhaṇiyaṃ jai evaṃ suṇasu ega-maṇā

[1] *ms* nimitto.
[2] *ms* iyaṇa.
[3] *ms* lagga.
[4] *ms* niulao.
[5] *ms* bhū-vivigga.

642. Aṅga-visae ego go-mahisi-samāulo varo gāmo
Vaḍagāmo nāmeṇaṃ samatthi dhaṇi-loya-kaya-hariso

643. tattha ya mayahara-putto Suvvaya-nāmo ahaṃ tu avasesu
bhajjā viya Siribhaddā majjhaṃ tatth' āsi rūvavaī

644. tattha tayā ya paḍīyā dhāḍī corāṇa purisa-vaggo ya
naṭṭho io tao [1]ghara-ekka-paese nilukko 'haṃ

645. aha mama mahilā jampai core mūḍhā əyāṇuyā tubbhe
mahilāo jaṃ na ginhaha suraya-rasa-taraṅgiṇī va imā

646. [2]nāyammi tehiṃ esā icchai nīyā tayā ya pallīe
pallivaiṇo dinnā teṇāvi kayā niyā bhajjā

647. sa-yaṇehi ahaṃ bahuso bhaṇiyo bhajjəṃ va banda-pariggahiyaṃ
kīsa na moesi tumaṃ kāuris' ucchaha-parihīṇo

678. ucchāhiyo ya evaṃ ahaṃ gao tattha cora-pallīe
egāe therīe hattheṇaṃ kahāviyaṃ tīe

649. jaha tuha bhattā iha ceva āgao [3]banda-gahiyāe duhiyāe
tuha moyāvaṇa-heuṃ tīe vi kahāviyaṃ majjha

650. ajja pavisiuṃ-kāmo pallivaī tammi niggae sante
sañjhā-kāle tumae āgantavvaṃ asaṅkeṇa

651. sañjhā-kāle tatto gao ahaṃ tattha tīe pāsammi
uvavesio ya tīe seṇavaīṇo khaṭṭāe

652. juttaṃ vihiyaṃ tumae sārā-karaṇ'-atthaṃ āgao jam iha
vihiyaṃ ca pāya-soyaṃ tīe niyaehi hatthehiṃ

653. avasauṇeṇa niyatto pallivaī niyaya-mandiraṃ ei
[4]sambhamantīe imīe bhaṇio so manda-saddeṇa

654. pallivaī iha patto khaṇaṃ tumaṃ bhava aho ya khaṭṭāe
taha ceva tīe vayaṇaṃ mayā vi vihiyaṃ turiya-turiyaṃ

655. āgamma so nisanno khaṭṭāe tīe bhāsio sāmi
jai maha pariṇīya-paī iha ei tumaṃ tu kiṃ kuṇasi

656. seṇāvaiṇā bhaṇiyaṃ sakkārittā tumaṃ samappemi
bhiuḍī vihiyā tīe tao ya bhaṇiyaṃ imaṃ teṇa

[1] *ms omits* ghara.
[2] *ms* nāyasi sehiṃ.
[3] *ms* bambha.
[4] *ms* sambhamantāe.

657. tuha coriyo ya bhāvo imo mayā jai ahaṃ viloemi
to taṃ bandhāmi lahu payaṃsio tassa 'haṃ tīe

658. ghettūṇa teṇa kesesu kaḍḍhiyo geha-majjha-[1]ṭhūṇāe
baddho [2]allaya-cammeṇa aha pahario esu suttesu

659. āgantūṇaṃ suṇaeṇaṃ vaddhāo bhakkhiyā tatto
chuṭṭo tay-asiṃ ghettūṇa vināsio palli-nāho so

660. ghettūṇaṃ kesesu kaḍḍhīyā jampiyā ya jai ruyasī
tā te chindāmi siro kaya-moṇā cāliyā jhatti

661. pallīo nīhariyā sā vi ya pāvaraṇa-dasiyaṃ khaṇḍāṇi
maggammi vikīrantī āgacchai jāra-vilaio

662. vaṃsa-kuḍaṅgī-majjhammi nivasiuṃ divasam aikameū-
ṇaṃ
vaccīhāmo vicintiya vaṃsa-kuḍaṅge nilukkāṇi

663. dasiyâṇusārao te maggeṇa samāgayā tao kuḍiyā
tehiṃ vaṃsa-kuḍaṅgā amhe naṭṭhāṇi diṭṭhāṇi

664. tehiṃ pahāreṇa ahaṃ kayatthio sīsa-hattha-pāesu
khoṭṭittu kīlae te mahilaṃ ghettuṃ paḍiniyattā

665. patto ya tattha ego samāgao vā-naro paribhamanto
maṃ daṭṭhūṇaṃ paḍio so mucchā-vibalo bhūmiṃ

666. paccāgaya-ceyanno turiyaṃ tatto ya so avakanto
nāvi cireṇaṃ patto majjha sayāsammi so pavamo

667. paumaṇi-[3]patte udayaṃ ghettūṇaṃ osahīo do pavarā
egattha silā-pīḍhe sall'-uddharaṇī ghaseūṇaṃ

668. maha aṅgāiṃ sittāiṃ teṇa sallāṇi niggayāṇi tao
saṃrohaṇa-mūlīe ghasīy'-āi-raseṇa siñcei

669. sajjāiṃ aṅgāiṃ jāyāiṃ majjha tak-khaṇaṃ ceva
ai-niddha-bandhavo so jīviya-dāṇeṇa saha jāo

670. [4]bhūmīe akkharāiṃ lihiyāiṃ teṇa jaha ahaṃ bhadda
tuha gāme ceva ahaṃ honto vijjo Sikaḍa-nāmo

671. mariūṇa so imāe aḍavīe vā-naro ahaṃ jāo
jovvaṇa-patto ya mae jaṇae jūhâhivo jāo

672. anneṇa vā-nareṇaṃ baliyatareṇa ahiṭṭhiyaṃ jūhaṃ
niddhāḍīo teṇaṃ paribhamanto ih' āyāo

[1] *ms* pūṇāe.
[2] *ms* laya.
[3] *ms* patto.
[4] *ms* bhūmīsiṃ.

673. daṭṭho mae tumaṃ iha kīlehiṃ tāḍio ya pañc' aṅgaṃ
kattha vi ya diṭṭha-puvvo eso iya cintayantassa

674. jāyaṃ jāī-saraṇaṃ teṇa ya nāo tumaṃ taha tigicchā
tīe pauṇo vihio tumaṃ ao majjha uvayarasu

675. ari-vānara-haṇaṇeṇaṃ to paḍivannaṃ mayā vi tav-vayaṇaṃ
tattha paese nīyo ahaṃ imeṇa jahiṃ jūhaṃ

676. annonnaṃ saṃjāyaṃ mahanta-yuddhaṃ imeṇa dappaviyā
egeṇaṃ hao bīyo galanta-ruhiro jahā jāo

677. kahamavi naṭṭho tatto majjha sayāsammi so samāyāo
teṇâhaṃ saṃlatto lihiūṇaṃ akkharāṇi jahā

678. giha-[1]vāse uvayāriyaṃ tae na nāyaṃ [2]uvehamāṇeṇaṃ
bhaṇio mayā vi eso tumha viseso na vinnāo

679. kaya-ahināṇo punaravi bīya-divasammi ḍhoio sa mayā
nāya-viseseṇa tao ginhittā tikkha-pāhāṇaṃ

680. [3]sa khaṇḍiyāe nihao taha jaha mukko lahuṃ ca pāṇehiṃ
[4]paḍivannaṃ pi ya jūhaṃ teṇāvi kayannunā kaviṇā

681. āpucchittā taṃ ahaṃ taṃ ciya palliṃ gao ya khaṇiūṇa
khaḍḍaṃ [5]tag-gehammi jāva paviṭṭho viloemi

682. tā picchāmi ku-mahilaṃ pallivai-bhāuṇā samaṃ suttaṃ
tass'-āsiṃ kaḍhittā [6]mayā lahuṃ matthayaṃ chinnaṃ

683. kesesuṃ dhariūṇaṃ sā mahilā kaḍḍhiyā daḍhaṃ baddhā
bhaṇiyā jaha taṃ kuyasi tā tuha vi siro duhā kāhaṃ

684. tatto 'haṃ nīhariuṃ ummaggeṇa gahāya taṃ mahilaṃ
man-nāyāṇa samappiya taṃ dub-bhajjaṃ vicintemi

685. †tinni hayammi taṃ sayaṃ† ca dukkhaṃ ca vemaṇassaṃ ca
mahilāṇaṃ [7]jāṇantā je nāvi viramanti [8]te mūḍhā

686. mā kassavi nārīo kulammi †āsannamo† vi jāejjā
sīlavaīo [9]avissassā kiṃ puṇa sīleṇa viyalā u

[1] *ms* vāso.
[2] *ms* uveikamaṇeṇaṃ.
[3] *ms* saṃkhāṇiyāe.
[4] *ms* paḍivannammi ya.
[5] *ms* tā gohemi.
[6] *ms* sayā.
[7] *ms* jāṇanto.
[8] *ms* je.
[9] *ms* visayā.

687. nārīo ya naīo samāo dus-sīlayāi doseṇaṃ
ummagga-ppaṭṭhiyāo kulāṇi kūlāṇi ya haṇanti

688. strī nadavad idaṃ satyaṃ rasenârgalitā satī
yato dhvaṃsaṃ vidhatte sā [1]kūlavat kulayor dvayoḥ

689. mahilāṇa esa payaī savvassa karei vemaṇass'-āī
tassa na karenti navaraṃ jassa alaṃ ceva kammehiṃ

690. therāṇaṃ samīvammi dhammaṃ soūṇa saṃjao jāo
taṃ saṃbhariyaṃ ahuṇā mahā-bhayaṃ teṇa saṃlattaṃ

691. etto taie jāme Dhaṇao nāmeṇa niggao sāhū
hāraṃ taheva daṭṭhuṃ so jampai ai-bhayaṃ tatto

692. taha ceva Abhaya-panho taheva paḍiuttaraṃ ca Dhaṇa-
yassa
kaham ai-bhayam aṇubhūyaṃ puṭṭhe Abhaeṇa āha muṇī

693. Ujjeṇīo samāsanne gāme egattha Dhaṇaya-nāmo 'haṃ
avases' Ujjeṇīe vivāhio tāva ciṭṭhāmi

694. aha annayā ya ucchava-divase patte vikāla-velāe
egāgī sasura-gharaṃ calio rayaṇī-[2]muhe patto

695. nāmeṇa Mahākālaṃ masāṇam ai-bhīsaṇaṃ durahi-gan-
dhaṃ
tatthāi-dīṇa-kaluṇaṃ mahilaṃ pecchāmi royantiṃ

696. paribhāviyaṃ mayā vi ya kāvi varāi nivāriuṃ juttā
tīe samīvaṃ patto bhaṇiyaṃ kiṃ ruyasi taṃ bhadde

697. tīe bhaṇiyaṃ kiṃ te paoyaṇaṃ [3]pucchiuṃ me vattāe
bhaṇiyaṃ mayā naro 'haṃ [4]pucchiuṃ uciyaṃ ti sā
bhaṇai

698. jo ya na dukkhaṃ patto jo ya na dukkhassa niggaha-
samattho
jo ya na duhie duhio na tassa dukkhaṃ kaheyavvaṃ

699. icceva-m-āi-[5]vayaṇaṃ tīe soūṇa dukkha-gabbhāṇi
para-uvayāra-pareṇaṃ mayāvi bhaṇiyaṃ tam uddissa

700. ahayaṃ dukkhaṃ patto ahayaṃ dukkhassa niggaha-
samattho
ahayaṃ duhie duhio tā majjha kahejjae dukkhaṃ

[1] *ms* kūlava.
[2] *ms* suhe.
[3] *ms* piccha amha.
[4] *ms* pucchiyaṃ.
[5] *ms* vayaṇeṇaṃ.

701. tīe bhaṇiyaṃ jai kira evaṃ tā picchasu imaṃ purisaṃ
sūlā-bhinnaṃ taṃ tāṇa majjha pāṇa-ppiyaṃ kantaṃ

702. eso ya nir-avarādho asamikkhiya-kāriṇā narindeṇa
eyārisaṃ avatthaṃ ca pāviyo niyaya-purisehiṃ

703. niva-purisāṇa bhaeṇaṃ sañjhā-samae samāgayā ahayaṃ
saṃgahiya-bhatta-pāṇā bhoyāveuṃ imaṃ daiyaṃ

704. jā bhūmi-ṭhiyaṃ eyaṃ pāvemi na ceva tāvaya nirāsā
nipphala-sayala-payāsā saṃjāyā roviuṃ laggā

705. tā jāṇāmi jai ahaṃ tuhâṇubhāveṇa bhuñjayāmi ahaṃ
bhaṇiyaṃ mayā vi bhadde jai evaṃ caḍasu taṃ khandhe

706. tatto haṭṭha-pahaṭṭhā saṃjamiya-siroruhā ārūḍhā
khandhammi majjha gahiūṇaṃ [1]bhāyaṇaṃ evam abha-
ṇīsu

707. nôvari-huttaṃ tumae nirikkhiyavvaṃ mae vi paḍivannaṃ
jā nôttarai cireṇa vi bindū nivaḍanti tā khandhe

708. tāhe uddha-muheṇaṃ nirikkhiyaṃ jāva tāva pecchāmi
kappittu naraṃ pakkhivai bhāyaṇe maṃsa-pesīo

709. nivaḍanti ruhira-bindū tatto bhīo tam ujjhiūṇâhaṃ
bhaya-pamhuṭṭhâsi-lao vegeṇa palāiuṃ laggo

710. sā pāvā maha khaggaṃ gahāya re pāva dāsa naṭṭho 'si
tajjantī dhāvantī samāgayā maha adūrammi

711. rakkhasu duvāra-jakkhiṇi paramesari tujjha saraṇam
allīṇo
bhaṇamāṇo Ujjeṇī-duvāra-desammi sampatto

712. ego caraṇo bāhiṃ avaro majjhammi inda-kīlassa
tīe bāhira-ūrū chindittā jhatti saṅgahiyo

713. paḍiyo kaluṇaṃ kandāmi jakkhaṇīe puro ahayaṃ
kula-devayā vi sā aṇukampīyā periyā santī

714. veyaṇam uvasaṃhariuṃ sūlā-bhinnassa anna-purīsassa
jīvantassa ūrū-caraṇo maha lāio caraṇe

715. sā devayā kahei putta mahaṃ sāiṇīhiṃ saha [2]samayo
jaṃ inda-kīla bāhiṃ haṇanti te sāiṇī eyaṃ

[1] *ms* bhaeṇaṃ.
[2] *ms* sameo.

716. [1]jaṃ inda-kīla-majjhe rakkhāmi ahaṃ [2]eyaṃ asesaṃ tī
tatto namaṃsiūṇaṃ deviṃ patto sasura-gehaṃ

717. pecchāmi pihiya-dārassa kuñciyā-chidda-vihiya-niya-diṭṭhī
dīveṇa jalanteṇaṃ niya-mahilaṃ [3]sāsuyaṃ ca ahaṃ

718. maṃsaṃ khāyantīo majjaṃ ca piyantio samaṃ do vi
sahasā suyā ya bhaṇiyā su-putti su-ssāu maṃsam imaṃ

719. tīe bhaṇiyaṃ ambe sajjā gahiyaṃ imaṃ mahā-maṃsaṃ
tuha jāmāuya-taṇayaṃ tīe bhaṇiyaṃ kahaṃ vacche

720. tīe [4]siṭṭhaṃ savvaṃ puṇo vi bhaṇiyaṃ imīe ambāe
vacche na suṭṭhu vihiyaṃ jaṃ iha jāmāuo nihao

721. tīe bhaṇiyaṃ ambe ko maha doso jao mayā puvviṃ
bhaṇiyaṃ maha sammuhaṃ viloiyaṃ teṇa to nihao

722. eyaṃ soūṇa mae vicintiyaṃ sukaya-kamma-leso vi
natthi kayagghesu dhuvaṃ juvaīsu rakkhasīsu ca

723. ko deso ko u pio mahilāṇaṃ suraya-susumārīṇaṃ
jāsiṃ maccho va dahe khaṇeṇa ucchalae hiyayaṃ

724. avi hojja rāya-purise aggimmi vase va kiṇha-sappe va
siṃhe va pariccaiyaṃ pariccao natthi mahilāsu

725. tatto duvāra-jakkhiṇi-pāsesu ṭhiyo pahāya-samayammi
āgantu niya-gāmaṃ dhaṃmaṃ soūṇa pavvaio

726. taṃ ahuṇa hiyae me ṭhiyaṃ tao ai-bhayaṃ bhaṇiyaṃ
Abhaeṇa puṇo bhaṇiyaṃ savvaṃ ciya ai-bhayaṃ ceva

727. rayaṇī-cauttha-jāme Joṇaya-sāhu viṇiggao hāraṃ
pāsittā pavisanto sahasā bhaṇai bhayâi-bhayaṃ

728. taha ceva Abhaya-pucchā taha ceva uttaraṃ ca sāhussa
Abhaeṇa puṇo laviyaṃ kahaṃ tu puvvâṇubhūyaṃ

729. bhaṇai muṇī Ujjeṇī-nayarīe āsi seṭṭhi Dhaṇadatto
bhajjā tassa Subhaddā tap-putto Joṇao ahayaṃ

730. Sirimai-nāmā me āsi bhāriyā rūva-jovvaṇ'-aṇumattā
maha pāya-pāṇiyaṃ pi hu piei accantam aṇurattā

[1] *ms* jai.
[2] *ms* vayaṃ.
[3] *ms* sāsukhaṃ.
[4] *ms* saṭṭhaṃ.

731. bhaṇiyaṃ tayā annayā 'haṃ sāmiya miya-puccha-maṃsaṃ āṇesu
jai n'āṇesi lahuṃ ciya asaṃsayaṃ to marissāmi

732. puṭṭhā puṇo mayā sā kattha pie santi te ya [1]miya-pucchā
tīe bhaṇiyaṃ Seṇiya-ranno gehe [2]ime santi

733. tav-vayaṇeṇaṃ calio cireṇa patto ya Rāyagiha-nayare
tassa ya bahir-ujjāṇe jāva ahaṃ vīsamāmi khaṇaṃ

734. tā dāsī-uċchavammi puvv'-uċchava-vijayiṇi ppavattammi
bahu-desa-vesa-bhāsâlaṃkāra-vibhūsiyā dakkhā

735. niya-niya-vihava-sameyā parivāreṇa samparivuḍāo
gaṇiyāṇa dāriyāo taṃ ujjāṇaṃ uvagayāo

736. [3]nandaṇa-vaṇā iva tahiṃ sa-cchandaṃ accharāo vi imāo
māṇiya ujjāṇa-siriṃ pauma-sar'-ucchaṅgam uvanhāya

737. kalhāra-kamala-kuvalaya-tāmarasa-parāga-piñjarammi jale
jala-keli-kamma kāuṃ viviha-payāra-payattao

738. tatth' eva Magahaseṇā nāmeṇ' egā paṇaṅgaṇā-dhūyā
ai-rūvavaiṃ harai sahasā vijjāharo etto

739. tap-pariyāro kūvai mahanta-karuṇā-pareṇa-jhatti mae
so ya samareṇa gahiyo tassa sa-pīḍassa hatthāo

740. tatth' eva ya pauma-sare paḍiyā tatto ya uttarittāṇaṃ
majjha sayāsaṃ pattā jampai pāe paṇivayāmi

741. bhaṇiyā mayā vi bhadde subhagga suha-bhāgiṇī bhavasu [4]niccaṃ
eyāe puṇa bhaṇiyaṃ joḍiya-kara-kamala-mukulāe

742. ajj' eva ajja-putteṇaṃ tava jīviya-payāṇa-mulleṇa
kīyā tā tuha pāe sevissaṃ kuru bahu-pasāyaṃ

743. uṭṭhaha pahu vaccāmo asoga-taru-cchāiyaṃ kayali-gehaṃ
tuha deha-kheyam ahuṇā abbhaṅgeuṃ avaṇayāmi

744. aṇuyattanto pariyara-samanniyaṃ taṃ gao kayali-gharaṃ
abbhaṅga-malaṇa-majjaṇa-bhoyaṇa-m-āi tti kārittā

745. sejjā-gayaṃ suh'-āsaṇa-uvaviṭṭhā pucchae jahā sāmi
katto tumam iha patto mayā vi savvaṃ samakkhāyaṃ

[1] *ms* maya.
[2] *ms* imaṃ.
[3] *ms* tadeṇa.
[4] *ms* nitthaṃ.

746. saṃlattaṃ tīe vi ya jaha ajja-putta sa ujju-pariṇāmo
sā mahilā dus-sīlā tuha niggamaṇaṃ acintisu

747. māu-ggāma-rahassaṃ māu-ggāmo ya jāṇiuṃ satto
jāṇei sappaṇiṃ sappo kiṃ jāṇae anno

748. bhaṇiyā tao mayā sā uddā sab-bhāviyā viṇīyā ya
mā suyaṇu bhaṇasu evaṃ maha bhajjam †akāsi sā† nūnaṃ

749. avaranhe saṃjāe niya-siraso choḍiūṇa majjha sire
cūḍāmaṇi nibaddho bhaṇiyo nivvaha gihaṃ nāha

750. aṇumannae mayā vi ya jāṇaṃ uvaḍhoiyaṃ ca ceḍeṇaṃ
ārūḍho tattha ahaṃ samayaṃ ciya Magahaseṇāe

751. sā jāṇaṃ āruhittā paṇḍu-balīvadda-joiyaṃ asamaṃ
pura-sammuhī payāyā ghettūṇa mamaṃ viyasīy'-acchī

752. aha saṅkha-paḍaha-saddaṃ loyāṇaṃ kalayalaṃ asaha-māṇo
ekko ya gandha-hatthī ai-matto bhañjai khambhaṃ

753. nāsanto turaga-gaī ūsaviya-danta-musala-juo
jattha ya loya-kalayalo vegeṇa pahāvio tattha

754. vegeṇa āvayanto hatthī gulugulenta-saddālo
jaṇaṃ taṃ ghettu-kāmo ahayaṃ ca puro ṭhio tassa

755. ādhāvento bahuso hatthiṃ pi ya taṃ puṇo ramāvento
vijju vva kāla-mehaṃ sohāvanto ya jaṇa-purao

756. puvviṃ kaya-joggāo sīha-nivāeṇa [1]ucchalanto taṃ
tatth' eva ya bhamamāṇaṃ mūḍho sa niginhae hatthī

757. daṭṭhuṃ egaṃ kannaṃ gahiuṃ taṃ dhāvio karī eso
hāhā-ravammi jāe khuhie savvammi loyammi

758. eyammi antare pariyaṇeṇa †gaṇiyā ha sā Magahaseṇā
mai dinnaṃ† diṭṭhī citta-bhīyā jaha kaṭṭha-puttaliyā

759. hakkāriya thakkāviya khellāviya appio [2]mayā hatthī
āhoraṇāṇa tatto sañjhā-samao samāyāo

760. purao ranno siri-Seṇiyassa pecch'-āi-vārao atthī
sajjiya-naṭṭa-sahāe uvaṭṭhiyā gahiya-āujjā

761. pahayesu tūresu sa-bāla-vuddhammi jaṇavae malīe
Seṇiya-nive sa-putte uvaviṭṭhe raṅga-sālāe

[1] *ms* uccharaṃtammi.
[2] *ms* payā.

762. [1]uggāhie bhagavao thue sirī-Vaddhamāṇa-sāmissa
vara-vesâlaṃkārā pattā raṅge Magahaseṇā

763. kaya-rāy'-āi-paṇāmā paṇacciyā hāva-bhāva-rasa-sāraṃ
eyammi antare 'haṃ sutte jāṇittu pāharie

764. pavisittu kuṭṭayammi jhaḍitti miya-pucchagassa egassa
pucchāo ukkattiya maṃsaṃ gahiūṇa nīhario

765. tehiṃ tu vibuddhehiṃ gāḍhaṃ ukkūviyaṃ jahā eso
coro coro miga-pucchassa puccha-maṃsaṃ gao ghettuṃ

766. taṃ ca kahiyaṃ ranno teṇa vi pecchā-bhaṅgo bhaveu mā tāva
pacchā vi cora-suddhiṃ †audayāle† karissāmi

767. aham avi ya Magahaseṇā-neha-nibaddho tao vicintemi
pecchāmi nayaṇa-aṃayaṃ naccaṃ [2]tāva khaṇaṃ ekkaṃ

768. nijjai sā naccantī Seṇiya-purao aṇega-bhāvehiṃ
sura-rāyassa va agge Tilottamā uttamā [3]naṭṭī

769. Magahāhiveṇa naccaṇa-visesayaṃ-tosieṇa saṃlattaṃ
sāhu aho sāhu tuhaṃ naccaṇa-kiriyā Magahaseṇe

770. varasu varaṃ tīe vi ya saṃlattaṃ deva tujjha pāsammi
ciṭṭhau eso ya varo puṇo vi laggā paṇacciuṃ

771. dinno bīo ya varo puṇo vi taiyo gavesaṇa-nimittaṃ
maha ceva imaṃ paḍhiyaṃ aha tīe Magahaseṇāe

772. kaha se miya-puccha-hālae majjha jīviya-dāyae pie
cūḍāmaṇi †tujjha ginhiyāe† tassa samāgame hojja jīviyaṃ
— mayā bhaṇiyaṃ —

773. ahaṃ se miya-puccha-hālae tujjha jīviya-dāyae pie
cūḍāmaṇi †tujjha ginhiyāe sa uvaṭṭhie† jīvase ciraṃ
— puṇo Magahaseṇāe bhaṇiyaṃ —

774. jai tumaṃ miya-puccha-hālae majjha jīviya-dāyae pie
cūḍāmaṇi majjha †ginhiya kattha vi eyaṃ gae kame kahā†
— mayā bhaṇiyaṃ —

775. lamme nala-nālī-saṃkule Lāyagihassa pahe mahālae
matteṇaṃ gaeṇa bhīsiyā †tattha vi eyaṃ gae game kahā†
— tao aṇayā Magahāhivo vinnatto —

[1] *ms* uggahie.
[2] *ms* tavā.
[3] *ms* taddhem.

776. miya-puccha-hālae esa sāmi nīsaṃsayaṃ havao eyaṃ
vijjāhala-halantīe jeṇa me jīviyaṃ dinnaṃ

777. ekka-vareṇaṃ eyassa jīviyaṃ dehi tahaya bīeṇaṃ
emeva majjha bhattā taiyaṃ pacchā vi maggissaṃ

778. rannā vi ya paḍivannaṃ daviṇa-payāṇeṇa tosiyā tatto
visajjiyā niveṇaṃ samaṃ mayā sā gayā sa-gihaṃ

779. bāḍhaṃ tīe saddhiṃ [1]egaṭṭha paviṭṭha-paṇaya-sabhāvaṃ
visaya-suhaṃ aṇuhavanto suheṇa ciṭṭhāmi tattha ahaṃ

780. kālo u kao vi mayā bhaṇiyā sa-ppema Magahaseṇā sā
jaha sundari jāmi ahaṃ Ujjeṇiṃ tīe aha bhaṇiyaṃ

781. ahayaṃ pi āgamisse tumae mukkā u kiṃ karissāmi
paḍivannammi mae aha vinnatto Seṇiyo tīe

782. kuṇasu pasāyaṃ maha sāmi so labbhai [2]taieṇa ya vareṇa
rannā vi ya āiṭṭhaṃ jaṃ ruccai taṃ bhaṇasu ahuṇā

783. Ujjeṇimmi gamissāmi jeṇ' egeṇaṃ samaṃ ahaṃ deva
iya tīe vinnatto visajjiyā Seṇiya-niveṇa

784. dhaṇa-rayaṇa-bhariya-jāṇehi sa-parivārāe tīe pariyario
kassavi kālassa ahaṃ Ujjeṇī-pura-vare patto

785. muttūṇa Magahaseṇaṃ bahir-ujjāṇe nisā-pahara-samae
khagga-biīo sa-gihe patto mahilā-parikkh'-atthaṃ

786. tattha avaṃguya-dāre majjhammi gao niyammi sayaṇīe
pecchāmi taruṇa-purisaṃ suttam imāe samaṃ tatto

787. niya-diṭṭhī-diṭṭha-guru ya-vilīya-indhaṇa-vasāo jali-
yassa
kov'-āṇalassa dhumo vva kaḍḍhio jhatti karavālo

788. tassâṇuttama-kammassa uttam'-aṅgaṃ mayā tao chinnaṃ
siggham avakkamiūṇaṃ egantaṃ lahu nilukko 'haṃ

789. tatto sā sambhantā mahilā uṭṭhittu pehei disāo
tāhe na kiṃci pāsai tāhe randhaṇaya-pāsammi

790. khaṇiuṃ mahanta-khaḍḍaṃ taṃ purisaṃ tattha pakkhi-
veūṇaṃ
tassôvariṃ miya-ghaḍaṃ kāu limpittu sā suttā

791. cinteuṃ ahaṃ laggo aho imā jārisāo mahilāo
bhuyagavai-kuḍila-cariyā sambara-siṅgôvamiya-hiyayā

[1] *ms* egacca.
[2] *ms* eṇa teṇa.

792. taha bāhu-rakkhiyā iva dos'-ādhārā maru vva nikkaruṇā
dusi-dhāuṇo vva jāsiṃ guṇo ya doso ya sambhavai

793. kimpāga-phalâlīo jaha āvāe havanti mahurāo
pacchā kaḍuya-vivāgā evaṃ līlāvaīo vi

794. pavvaya-mettā māṇā sasura-kulāṇaṃ piu-gharāṇaṃ pi
ummagga-paṭṭhiyāhiṃ navaraṃ bhaggā mahilāhiṃ

795. ko eyāsiṃ nāhī vetta-layā-guvila-hiyayāṇaṃ
bhāvaṃ bhagg'-āsīṇaṃ tatthôppannaṃ bhaṇantīṇaṃ

796. mahilā dejja harejja va [1]sārejja va saṃvayejja va maṇussaṃ
tuṭṭhā jiyāvejjā ruṭṭhā taṃ jhatti mārejjā

797. komāra-paī vi imā taṃ jai evaṃ karei kā āsā
vesāe [2]taṃ muttuṃ Ujjeṇīe hiyaṃ kāhaṃ

798. cinteūṇa gihāo niggantūṇaṃ gao ya tap-pāse
bhaṇiyā mayā ya diṭṭhā jārisayā atthi tārisayā

799. Magaha-puraṃ vaccāmo acchīhāmo suheṇa tattheva
paḍivanne tīe vi ya samāgao Rāyagihe nagare

800. kaivaya-diṇāṇi ṭhāūṇa tattha bhaṇiyā puṇo Magahaseṇā
jaha tattha [3]gaeṇa mae na ya diṭṭho guruyaṇo koi

801. taṃ pucchiūṇa sigghaṃ puṇo vi sundari ih' āgamissāmi
kahakahavi tīe mukko Ujjeṇi-puriṃ samāyāo

802. niya-daṃsaṇeṇa āṇandiūṇa [4]maha jaṇaṇi-jaṇaya-pamuhāṇi
niya-gehaṃ [5]āgao 'haṃ diṭṭhā bhajjā ya [6]a-visesaṃ

803. sā pai-divasaṃ tassa ya ghaḍassa kāūṇa aggao pūyaṃ
jaṃ [7]jassa viyariyavvaṃ taṃ tassa payacchai pacchā

804. anna-diṇe mama pāhunnayaṃ pūyāo kāum āraddhā
bhaṇiyā ya mae sā jaha kassavi paḍhamaṃ na dāyavvaṃ

805. mama dāūṇa [8]bhāyaṇaṃ aṇantaraṃ dejja agga-kūr'-āiṃ
tīe bhaṇiyaṃ anno ko majjha piu tumaṃ muttuṃ

[1] *ms* mārejja.
[2] *ms omits*.
[3] *ms* jaeṇa.
[4] *ms* ahaṃ.
[5] *ms* aigao.
[6] *ms* avasesaṃ.
[7] *ms* jamma.
[8] *ms* bhoyaṇaṃ.

806. uvavesiūṇa bhoyaṇa-ṭhāṇe [1]kāūṇa hattha-soyaṃ ca
tavagāo uttinno pūo lahu khaṇḍiyo tīe

807. egeṇaṃ khaṇḍeṇaṃ ghaḍassa kāūṇa jhatti accaṇiyaṃ
seso [2]khitto maha [3]bhāyaṇaṃmi bhaṇiyā mayā tatto

808. ajjavi na ceva viramasi pāve eyāo duṭṭha-kammāo
sā nāhi tti volittā roseṇa [4]pakampamāṇā u

809. taṃ ceva tatta-tavayaṃ ghettuṃ uṭṭhāiyā tao ahayaṃ
[5]nāsanto puṭṭhīe . . . e hao ya tavaeṇaṃ

810. tatto ya daḍḍha-kāyo kahavi gao niyaya-jaṇaṇi-gehammi
bandhava-jaṇaṇīhiṃ ahaṃ moio maccu-vayaṇāo

811. iya sa-gurūṇaṃ payaḍiyaṃ itthīṇaṃ visajjaṇā tahā daṇḍo
sā cariya-kahaṇa-puvvaṃ samappiyā tag-guru-jaṇassa

812. dhammaṃ soūṇa ahaṃ pavvaio taṃ maṇe ṭhiyaṃ majjhaṃ
bhaṇiyaṃ ca bhayâibhayaṃ teṇa mayā ittha inteṇa

813. bhaṇiyaṃ Abhaeṇaṃ bhayavaṃ tujjhe [6]virayā dhuvaṃ bhaehiṃ to
amhe bhāriya-kammā savva-bhayā bhintare navaraṃ

814. jāe pahāya-samae pārittā posahaṃ tao Abhao
niggacchanto bāhiṃ uvassayāo tao jhatti

815. pecchai hāraṃ Suṭṭhiya-gala-kandala-saṃṭhiyaṃ tao hiyae
cintai aho alobhā [7]eyārisāo jao eyaṃ

816. na ya ginhanti imeṇaṃ manne kāraṇa-vaseṇa abhaṇesu
bhaya-pabhiio ya tao mae namo namo hou sāhūṇaṃ

817. hāraṃ taṃ ginhittā vandittā muṇi-varaṃ tao ranno
taṃ appai rāyā vi ya devīe hiyaya-suha-jaṇaṇaṃ

818. evaṃvihā alobhā poyā iva sāhavo havante ya
tā Kuñciya muñca tumaṃ eyaṃ kūḍaṃ asaggāhaṃ

819. esā kanna-suha-karī nisuyā uvamā ahaṃ pi kahavāmi
tuha Maṇivai agaṇio eddaha-mettôvayārassa

[1] *ms* cāūṇa.
[2] *ms* khetto.
[3] *ms* bhoyaṇammi.
[4] *ms* pakampamāṇa.
[5] *ms* nasanto.
[6] *ms* viramāyā.
[7] *ms* e parisāe.

820. sariso 'si tumaṃ sīheṇa tassa sāhū vi bhaṇai ko sīho
jampai Kuñciya-seṭṭhī [1]avahāṇeṇaṃ suṇasu bhayavaṃ

821. Kāsi-visae Bāṇārasīe Jiyasattuṇo rāiṇo vejjo
laddha-pasāo jāo annayā so kahāseso

822. kahiyaṃ nivassa teṇa ya puṭṭhe se atthi koi mantīhiṃ
bhaṇiyaṃ do santi sūyā aīva-bālā tao rannā

823. tassa pae saṃṭhavio anno ya vejjo ao ya te puttā
vijjā-gahaṇa-nimittaṃ pattā annattha nayarammi

824. samāhiya-vejja-satthā [2]paccāvaṭṭā tao ya rannammi
pecchanti magga-tīre andhaṃ sīhaṃ khuhā-khāṃaṃ

825. jampai lahū ya bhāyā jeṭṭha bhāo pabhaṇijjai satthe
pāsaṇḍi-aṇāh'-āi cigicchiyavvā sa [3]dhammo ya

826. to esa aṇāho cciya sīho pauṇī-[4]karemi acchīṇi
nevaṃ mannai jeṭṭho kaṇīyaso jampai tam eva

827. jeṭṭho bhāyā jampai jai eso tujjha āgaho atthi
tā ciṭṭha khaṇaṃ ekkaṃ jāva hu ruhāmi taruss' uccaṃ

828. [5]caḍie ya tammi osaha-guḍiyāe añjiyāṇi acchīṇī
pauṇ'-acchiṇā ya teṇaṃ [6]chuhieṇaṃ bhakkhio so vi

829. bīyo bhāyā nayaraṃ niyaṃ gao bhoga-bhāyaṇaṃ jāo
sīha-samo taṃ bhayavaṃ jo uvayāriṃ uvaddavasi

830. bhaṇiyaṃ muṇiṇā Kuñciya mā evaṃ bhaṇasu sāhavo jeṇa
sattâṇukampaṇa-parā jaha Meyajjo risī bhayavaṃ

831. ko eso Meyajjo Kuñciya-seṭṭheṇa pucchio sāhū
jampai suṇasu sāvaga hoūṇa vi macchаro iṇhiṃ

832. Sāgeya-pure nayare Caṇḍavaḍaṃsiya-nivo parama-saḍḍho
gharaṇī Dhāraṇi nāma puttā Muṇicanda-Guṇacandā

833. juva-rāyā jeṭṭha-suo Guṇacanda-suyassa tassa Ujjeṇī
dinnā kumāra-bhuttīe tattha kuṇai so rajjaṃ

834. tassa ya ranno bhajjā bīyā Paumāvai tti nāmeṇaṃ
tīe Sāgaracando putto taha Bālacando ya

[1] *ms* avahāṇaṃ iṇaṃ.
[2] *ms* paccaūḍha.
[3] *ms* dhammā.
[4] *ms* karimmi.
[5] *ms* caḍiyae.
[6] *ms* chahieṇaṃ.

835. eso [1]gayo narindo pavva-diṇe bambhayāri posahio
niya-vāsahare paḍimaṃ ṭhio tao pajjalai dīvo

836. cintittu sijja-vālā kaham aha sāmi tamammi egāgi
ṭhāi sā pai-paharaṃ siñcai tilleṇa taṃ dīvaṃ

837. rāyā sukumāla-taṇū suha-jhāṇo nicceyaṇo paḍiyo
dharaṇī-yalammi tatto sampatto deva-logammi

838. tassa maya-kiccāiṃ kāūṇaṃ jhatti bhaṇai Muṇicando
jaha ambe Paumāvai gihāṇa rajjaṃ sa-puttāṇaṃ

839. ahayaṃ tu pavvaissaṃ sā jampai putta maha suyā ḍaharā
kā vāmā kā dāhiṇa diṭṭhī tā bhavau tuha rajjaṃ

840. saṃjāo Muṇicando rāyā pālei niya-payā-nivahaṃ
tassa siriṃ sā daṭṭhuṃ ahiyaṃ saṃtappai maṇammi

841. cintai ahaṃ abhaggā pāvā jā niya-suyāṇa dijjantaṃ
rajjaṃ imeṇa taiyā [2]nâgahiṃsu ṭhiyā ya sutta-[3]maṇā

842. ahuṇā vi ya Muṇicandaṃ mārittu suyāṇa demi rajja-siriṃ
vaha-pariṇayā gavesai chiddāṇi tassa bhūvassa

843. teṇa ya chuhālaeṇaṃ haya-vāhaṇiyāi gantu-kāmeṇaṃ
bhaṇiyā dāsī sigghaṃ gahiūṇa moyage ejja

844. sā nāya-[4]vaiyarāe bhaṇiyā Paumāvie kiṃ eyaṃ
tuha pāse sā jampai niva-heuṃ moyago eso

845. visa-makkhiya-hatthehiṃ gahiuṃ khaṇaṃ egam aha parāmuṭṭho
surahi tti bhaṇeūṇaṃ samappio tīe hatthammi

846. tīe vi naravaiṇo samappio so ya bāhir-ujjāṇe
te do vi gayā [5]bhāe tassa gayantassa pāsammi

847. lahu-bhāūṇam a-dāuṃ kaham amuṃ bhakkhayāmi cinteuṃ
taṃ [6]moyagaṃ ca duhā so kāūṇa samappiyaṃ tesiṃ

848. taṃ taṃ bhakkhanta cciya visama-vis'-uggāra-kampirā paḍiyā
puṭṭhā niveṇa dāsī kim iyaṃ sā āha na ya jāṇe

[1] *ms* gayā.
[2] *ms* āgahiṃsu.
[3] *ms* manaṃ.
[4] *ms* vairāyā.
[5] *ms* tīe.
[6] *ms* mogaṃ.

849. eyaṃ paraṃ viyāṇe eso Paumāvaīe devīe
sa-karehiṃ parāmuṭṭho diṭṭho gahio na anneṇaṃ

850. vamaṇa-vireyaṇa-mantehiṃ tav-visaṃ haṇiya niv-visā vihiyā
tatto sôvālambhaṃ bhaṇiyā Paumāvaī teṇaṃ

851. juttaṃ ambe vihiyaṃ taiyā rajjaṃ [1]aṇicchamāṇīe
agahiya-para-bhava-sambalam iṇhiṃ maṃ mārayantīe

852. tā puttāṇaṃ rajjaṃ dāūṇaṃ vimala-caraṇa-pariṇāmo
Rāhâyariya-samīve gahiya-[2]vayo to sa viharei

853. etto Ujjeṇīe samatthī Guṇacanda-rāiṇo putto
uvarohiyassa putto biyo uvarohiya-gharammi

854. te ummattā bhūyā bhikkha-paviṭṭhaṃ tu tattha gehammi
bhikkhayaraṃ giṇhittā pabhūya-kālaṃ kayatthanti

855. tāṇa bhaeṇaṃ tattha ya pavisanti na sāhuṇo tti muṇiūṇaṃ
Muṇicandeṇaṃ puṭṭhā Rāhâyariyā jahā pahuṇo

856. mā te bhavantu bālā duggai-pura-gāmiṇo ahaṃ gantuṃ
tā te vāremi tao guruṇā ya visajjio patto

857. niya-guru-guru-bhāūṇaṃ sūrīṇam uvassayammi uttariyo
paṇayā guruvo pāy'-āi-dhoyaṇaṃ muṇi-jaṇeṇa kayaṃ

858. bhikkhāyariyā-samae bhaṇiyā sāhū ya majjha daṃsehā
māy'-āiyāṇi kulāiṃ sa-lābha-bhoi ahaṃ [3]jamhā

859. cellaga-pesaṇa-puvvaṃ kahāviyaṃ taṃ [4]purohiyassa gehe
visajjiūṇa cellagam eso tattheva ya paviṭṭho

860. so mahayā saddeṇaṃ payacchae dhamma-lābham eehiṃ
anteura-parivāro jampai niggaccha lahu samaṇā

861. kiṃ bhaṇai ucca-saddeṇaṃ [5]bhīsae vihiya-bahira-[6]vaḍ-ḍeṇaṃ
taṃ saddaṃ soūṇaṃ uttinnā uvari-[7]bhūmīo

862. ai-duddaṃ tā donni vi kuvvantā kilakilā-ravaṃ bahuyā
te ḍhakkittu duvāraṃ gahāya sāhuṃ uvariṃ bhūmiṃ

[1] *ms* aṇicchamāṇīo.
[2] *ms* vayaṃ.
[3] *ms* jammā.
[4] *ms* purohasā.
[5] *ms* bhīsaṇa.
[6] *ms* ceḍḍenaṃ.
[7] *ms* bhumīe.

863. ārūḍhā bhāsante jāṇasi kiṃ nacciuṃ tumaṃ sāhū
bhaṇiyaṃ teṇa vi jāṇāmi do vi vāejjaha ya tujjhe

864. bāvattari-kalāe visārae tammi naccamāṇammi
na ya vāiuṃ viyāṇanti bālisa tti kalā-hīṇā

865. bhaṇiyā te teṇa tao bho tujjhe koliyā na yāṇeha
vāeuṃ punaravi bhaṇanti jaha ettha jujjāmo

866. muṇiṇā bhaṇiyaṃ evaṃ sama-kālaṃ do vi tassa abbhiṭṭhā
teṇa nijuddhe kusaleṇa ḍhāliy'-aṅgā kayā do vi

867. dharaṇi-yala-gae aṇamisa-diṭṭhīe te karettu ghara-dāraṃ
ugghāḍiya niggantuṃ egattha vaṇammi ṭhāūṇaṃ

868. sa jjhāyanto ciṭṭhai tesiṃ anteure parivāro
jā gantūṇa viloyai pecchai tā ceyaṇā-rahie

869. aha kūviyaṃ imenaṃ tāo rāyā sa-sambhamo patto
te leppa-kamma-ghaḍiya vva teṇa sayaṇammi saṃṭhaviyā

870. puṭṭho Guṇacandeṇaṃ parivāro keṇa erisā vihiyā
teṇa ya bhaṇiyaṃ sāmiya muṇiṇā bhikkhā-gaeṇaṃ ti

871. pucchāviyā ya guruṇo āiṭṭhaṃ tehiṃ ettha gehammi
pavisanti na ya muṇiṇo te ceva bhīyā kumāreṇaṃ

872. pāhuṇṇago atthi muṇi samāgao teṇa jai kayā hojjā
taṃ na vayaṃ jāṇāmo so ya muṇī ettha na ya atthī

873. maggāvio niveṇaṃ nayarī-bāhiṃ asoga-taru-mūle
diṭṭho tap-purisehiṃ kahio rāyā gao tattha

874. diṭṭho rannā nāo paḍio pāesu tassa sāhussa
aṃbāḍio ya teṇa ya duc-carieṇaṃ kumārāṇaṃ

875. Caṇḍavaḍiṃsaya-ranno putto hoūṇa niya-sue vi tumaṃ
sāhū khale karinte na ya vārasi kiṃ [1]tumaṃ juttaṃ

876. bhaṇai narindo bhayavaṃ avarāhaṃ khamasu na ya [2]uvekkhissaṃ
ee bāle muñcaha bhaṇiyaṃ muṇiṇā na muñcāmi

877. jai pavvayanti to paguṇayāmi bhaṇiyaṃ niveṇa kim ajuttaṃ
muṇiṇā gantuṃ puṭṭhiṃ pauṇittā kaṇṭha-kandalayaṃ

[1] *ms* tumayam.
[2] *ms* uvakkhesaṃ.

878. [1]paḍivanne tao tehiṃ muṇiṇā sajjī-kayā tao jhatti
pavvāviūṇa nīyā guru-mūlesu ya caraṇa-sahiyā

879. cintei rāya-putto dhanno 'haṃ jo imeṇa niya-guruṇā
uttārio bhavāo iyaro puṇa maṅgulaṃ dharai

880. pecchaha imeṇa vihiṇā amhe pavvāviā tahā vippo
pāḍijjāmi paesu ahayaṃ suddāṇa cintei

881. kāūṇa vayaṃ pattā sohamma-deva-logammi
titthayarassa samīvaṃ vandaṇa-heuṃ tayaṇu pattā

882. paṇamittu tao puṭṭhaṃ kiṃ amhe sulaha-bohi yā kiṃ ca
dullaha-bohi bhaṇiyaṃ Jiṇeṇa tumhāṇa vippa-sūro

883. dullaha-bohī paḍhamaṃ cavihī kaṭṭheṇa pāvihī dhammaṃ
mitta-surāo tatto paṇamittuṃ Jiṇaṃ gayā saggaṃ

884. niva-suya-devo bhaṇiyo vippa-sureṇaṃ jahā ahaṃ tumae
dhammammi ṭhāiyavvo paḍivannaṃ teṇa deveṇaṃ

885. aha Rāyagihe seṭṭhī mahanta-bhaddo ya vijjae Subhaddo
tassa ya bhajjā guṇa-viṇaya-sīla-nimmala-jasā Sujasā

886. tīse gih'-ega-dese nivasai meī sahī tao tīe
gabbhammi samuppanno jāi-maeṇaṃ tu vippa-suro

887. tammi samae sā seṭṭhiṇī vi āvanna-sattayā jāyā
sā royai accantaṃ puṭṭhā eīe kiṃ ruyasi

888. tīe bhaṇiyaṃ piya-suhī maya-vacchā 'haṃ ruyāmi teṇâhaṃ
tīe puṇo vi bhaṇiyaṃ mā bhaṇasu tumaṃ ahaṃ bhadde

889. niyaya-suyaṃ tuha bhadde dāhāmi tahā tae vi niya-vacchaṃ
appeyavvaṃ majjhaṃ mayaṃ ti paiṇo kahissāmi

890. iya kaya-saṅkeyāṇaṃ punne samae suo samuppanno
meīe tīe dinno Sujasāe tīe maya-dhūyā

891. dinnā meīe tao kahiyaṃ meyassa maya-suyā jāyā
teṇa kayaṃ maya-kiccaṃ Sujasāe kao mahocchavo

892. pāesu tahā pāḍai meīe esa bhagiṇi tuha putto
jampai Sujasā nāmaṃ imassa tuha santayaṃ dāhaṃ

893. vatte vaddhāvaṇae samāgae nāma-karaṇa-samayammi
Meyajjo tti ya nāma payaḍiyaṃ tassa jaṇaehiṃ

[1] *ms* paḍivannehiṃ tao te.

894. kāla-kkameṇa kāuṃ kalā-kalāvaṃ sa pārago taruṇo
mitta-suro paḍibohei āgamma na bujjhae so ya

895. rūva-guṇa-sīlaṇīṇaṃ aṭṭhamhaṃ ibbha-kannagāṇaṃ taṃ
māyā-piyaro pāṇiggāhintao ega-divaseṇaṃ

896. siviy-ārūḍho aṭṭhahi bhajjāhi samaṃ bhamei nayarammi
cintei devo hiyae na bujjhae esa emeva

897. riddhīe bhaṃsio puṇa suheṇa bujjhai tao aṇupaviṭṭho
meya-sarīre royai meyo puṭṭho ya meīe

898. kiṃ ruyasi teṇa bhannai maha dhūyā ajja jai ajīviṃsu
abhaviṃsu tao vivaho majjha vi gehammi emeva

899. devâbhioga-vasao kahio meīe tassa sab-bhāvo
so ruṭṭho meyo tā asarisa-juvaiṃ vivāhei

900. hatthehiṃ gahiūṇaṃ uttārittā haḍheṇa siviyāo
joyantāṇa jaṇāṇaṃ khitto niya-geha-khaḍḍāe

901. so kheyanto ciṭṭhai jai tāva samāgao devo
kiṃ pavvayasi [1]na ajja vi [2]paḍio pāesu so bhaṇai

902. bārasa-varisāiṃ te bhoge bhuñjittu pavvaissāmi
saṃlattaṃ deveṇaṃ jai evaṃ kiṃ karemi ahaṃ

903. Meyajjeṇaṃ bhaṇiyaṃ ranno dhūyaṃ mamaṃ davāvehi
avagaya-meya-kalaṅko jeṇa suhāiṃ aṇuhavāmi

904. paḍivajjiūṇa deveṇa appio tassa chagalo ego
vosirahī rayaṇāiṃ mahaggha-mullāṇi bhārīṇī

905. tesiṃ thālaṃ ranno ḍhoittā duhiyaṃ pi maggehi
iya bhaṇiūṇaṃ devo patto tiyas'-ālae niyae

906. bhariūṇaṃ rayaṇāṇaṃ ai-visiṭṭhāṇa thālam assa piyā
ḍhoyai nivassa so vi ya jampei paoyaṇaṃ kahasu

907. so bhaṇai deva dhūyaṃ niyayaṃ lahu dehi majjha puttassa
rannā bhaṇiyaṃ evaṃ mama purao [3]bhaṇasi a-sambaddhaṃ

908. evaṃ bīe taie divase jampai nivāriyo vi [4]imo
kahai Abhayassa rāyā Abhaya-kumāro vi cintei

[1] *ms* ni.
[2] *ms* paḍie.
[3] *ms* bhaṇa.
[4] *ms* ime.

909. eyassa kao rayaṇāṇi santi [1]pucchai aha imaṃ Abhao
so āha majjha chagalo vosirai imāṇi rayaṇāṇi

910. gahiyo ya tassa chagalo nīo niva-mandiraṃ ca Abhaeṇaṃ
vosirai durahi-gandhaṃ majjhaṃ bhavaṇaṃ vināse tti

911. paḍiappio ya tassa puṇo vi rayaṇāiṃ dei aha Abhao
devīe [2]imā māyā cintei ahava parikkhāmi

912. jampai Abhao meyaṃ dukkhaṃ rāyā caḍei Vebhāraṃ
taṃ sama-pañca-[3]raha-gamaṇa-joggayaṃ kuṇasu giriṃ iminā

913. vihiyaṃ taha tti punaravi bhaṇiyaṃ Abhaeṇa jalahim āṇeha
nhaviūṇa tattha tuha suyam eso nivo dāhihī puttiṃ

914. deveṇa tao kallola-saṃkulo rayaṇa-rāsi [4]saloṇo
Rāyagihassa vi hu disiṃ āṇīo jala-nihī jhatti

915. majjāviūṇa tattha ya dinnā rāeṇa niya-suyā tassa
mahayā ya vitthareṇaṃ pariṇīyā teṇa sā tatto

916. nava bhajjāhiṃ samao bhuñjai bhoge ya bārasama-varise
sampatto so devo vinnatto tāhiṃ navāhiṃ pi

917. punaravi bārasa varise amhāṇaṃ dehi jeṇa samam eva
eeṇa pavvayāmo paḍivannaṃ teṇa deveṇaṃ

918. eganta-rai-pasatto sagge iva accharāhiṃ givvāṇo
bārasa varisāṇi puṇo gayāṇi aha tattha nayarammi

919. gām'-[5]āgara-nagar'-āisu siri-Vīra-Jiṇesaro ya viharanto
bahu-parivāra-parivuḍo samosaḍho guṇa-gaṇ'-āinno

920. vandittā Vīra-Jiṇaṃ pavvaio vitthareṇa Meyajjo
tab-bhajjā pavvaiyā Candaṇabālā-samīvammi

921. sāmāiy'-āiyāiṃ paḍhio ekkāras' eva aṅgāiṃ
annattha vihariūṇaṃ samāgao so ya Rāyagihe

922. tattha ya Seṇiya-rāyā nhāo kaya-maṅgalôvayāro ya
aṭṭha-saeṇa javāṇaṃ sovannāṇaṃ ca pai-diyahaṃ

923. jiṇa-pūyaṇaṃ karei pacchā bhuñjai io ya so sāhū
viharanto sampatto gehammi suvannagārassa

[1] *ms* puccheyaṃ.
[2] *ms* māya.
[3] *ms* paraha.
[4] *ms* silīṇo.
[5] *ms omits* āgara.

924. so vi hu ghaḍiūṇa jave oppittā [1]pavisai ghara-majjhe
kappaḍa-[2]parihāṇa-kae tāva ya patto tahiṃ kuñco

925. picchantassa ya muṇiṇo te ya javā teṇa pakkhiṇā gahiyā
nīhariuṃ sunnāro na pecchae te jave tattha

926. puṭṭho aṇeṇa sāhū katthaṃ javā sa taṃ-rakkhaṇa-[3]paro ya
tusiṇīo ciṭṭhai sāhū ruṭṭho ya sunnāro

927. alleṇaṃ cammeṇaṃ bandhittā so ya sirammi khoṭṭei
phaṇiyāo niggayā u acchīṇi kevalaṃ [4]siddho

928. jo kuñcagâvarāhe pāṇi-dayāe kuñcagaṃ tu nāikkhe
jīviyam aṇuṃ pehanto Meyajja-risiṃ namaṃsāmi

929. nippheḍiyāṇi dunni vi sīsā veḍheṇa jassa acchīo
na ya saṃjamāo calio Meyajja-risiṃ namaṃsāmi

930. teṇa ya kaya-[5]uvasagge sammaṃ ahiyāsie muṇi-vareṇaṃ
uppannaṃ ca aṇantaṃ nāṇa-varaṃ kevalaṃ tassa

931. niggantūṇa purāo pāovagao ya so purisa-sīho
āhāraṃ ca sarīraṃ kammaṃ sesaṃ ca so dhuṇai

932. ummukko so bhayavaṃ jammaṇa-maraṇa-pariyaṭṭaṇa-sayāṇaṃ
bhava-saya-sahassa-mahaṇaṃ Meyajja-risiṃ namaṃsāmi

933. tassa suvannagārassa dāsa-ceḍī ya kaṭṭha-bhāraṃ ca
saṃcālai chitteṇaṃ kuñceṇa bhayā javā vamiyā

934. daṭṭhuṃ suvannagāro jāva ya Seṇiya-nivāo bhaya-bhīo
so putta-patti-sahio loyaṃ kāūṇa pavvaio

935. vinnāya-vaiyareṇaṃ Seṇiya-rannā visajjiyā purisā
bandhettā taṃ āṇaha parivāra-sammanniyaṃ tatto

936. geha-gayā gahiya-vayaṃ daṭṭhūṇaṃ āṇayanti tay-avat-thaṃ
te daṭṭhūṇaṃ rāyā evaṃ hiyae vi cintei

937. bahu-avarāhe vi kae daṃsaṇa-ghāo na jujjae kāuṃ
aha jampai [6]jai bhajjeha vayaṃ ta mayāvaissāmi

[1] *ms* evisai.
[2] *ms* parihāṇi.
[3] *ms* puro yā.
[4] *ms* siddhī.
[5] *ms* uvasaggo.
[6] *ms omits* jai.

938. iya sāsiūṇa mukko gantūṇaṃ so vi su-guru-mūlammi
paccāyāva-sameo para-loya-hiyaṃ karai uggaṃ

939. [1]jīvâṇukampayāe Meyajjeṇaṃ jahā u na vi kahio
kuñco taha amhāṇaṃ Kuñciya na ya kappae kahiuṃ

940. jampai Kuñciya-seṭṭhī nisuyā uvamā tae samakkhāyā
majjhaṃ pi suṇasu uvamaṃ he Maṇivai avahāṇa-dāṇeṇaṃ

941. Campāe nayarīe nijjiya-sattū nivo 'tthi Jiyasattū
tassa ya rūveṇa Sirī Sarassaī mahura-vāṇīe

942. Sukumāliya tti nāmā sirīsa-māla vva komalā tatto
tīe ai-āsatto vimukka-rajjo vigaya-lajjo

943. paccantaya-rāehiṃ caraḍ'-āihiṃ jaṇo samāraddho
uddaviuṃ to paurā tap-puttaṃ vinnavanti jahā

944. naṭṭhammi rajja-sāre kiṃ kāhaha teṇa visaya-vasaṇassa
ranno [2]nivvāsaṇeṇa rakkhasu rajjaṃ [3]vināsantaṃ

945. caur'-aṅgaṃ teṇa balaṃ sa-kare kāūṇa jogga-sura-pāṇaṃ
devīe saha rāyā kāravio so ya ai-matto

946. purisehi rakkhavittā turiyaṃ mukko mahanta-aḍavimmi
jāe pahāya-kāle parigalie maya-viyārammi.

947. paḍibuddhāṇi viloiya nai-giri-m-āīṇi aha vibhāvanti
nīsāriyāṇi amhe tā jāmo jaṇavayaṃ kampi

978. gacchantī sā devī sukk'-uṭṭhā sukka-nāla-gala-tālū
jampai jai na ya āṇasi jalaṃ tao janti maha pāṇā

949. rāyā rukkhe caḍio pāsai nīraṃ na tattha pecchai
tan-neha-mohiya-maṇo bāhusu sirā vi mukkūṇaṃ

950. ruhirassa bhareūṇaṃ palāsa-dala-khallayaṃ samāyāo
bhaṇiyaṃ pie virūvaṃ mayā aha thovaṃ jalaṃ pattaṃ

951. nayaṇāṇi ḍhakkiūṇaṃ piyasu jalaṃ tīe taṃ tahā vihiyaṃ
purao kimpi payāyā puṇo vi jampai devī

952. ai-chuhiyā nāha ahaṃ payam avi dāuṃ na ceva sakkemi
tan-nehāo rāyā dūre gantūṇaṃ urāo

953. ukkattiūṇa maṃsaṃ sarâraṇiṃ mahiya pāḍiūṇ' aggiṃ
paiūṇaṃ taṃ gahittā samāgao devi-pāsammi

[1] *ms* sevâṇukampāe.
[2] *ms* nivāṇasaṇao.
[3] *ms* vinasantaṃ.

957. sā teṇaṃ bhutteṇaṃ satthī bhūyā puṇo vi caliyāṇi
pattāṇi tāṇi kamaso Vāṇārasi-nāma-nayarīe

955. ābharaṇa-dhaṇeṇ' eso nivaī vavaharai haṭṭam ādāya
Sukumāliyā ya ciṭṭhai gharammi vinnavai ya bhattāraṃ

956. tumhe ciṭṭhaha haṭṭe divasaṃ sayalaṃ ahaṃ tu kaṭṭheṇaṃ
egāgiṇī gharammi divasaṃ aīvāhayāmi tao

957. rannā ego paṅgū tīe vi u sareṇa maṇa-hārī
mukko tag-gīeṇa akkhittā tammi aṇurattā

958. suṭṭhu vi [1]hiyāsu suṭṭhu vi piyāsu [2]suṭṭhu vi aladdha-pasarāsu
aḍavīsu mahiliyāsu ya vīsambho neva kāyavvo

959. muttuṃ pahāṇa-rāyaṃ deva-kumārôvamaṃ dhaṇa-samid-dhaṃ
bībhacche duppicche dugañchie paṅgule laggo

960. aha vaccante kāle cintai dukkhaṃ sa-saṅka-ghara-vāso
keṇā vi uvāeṇaṃ cirantaṇa-paiṃ nivāemi

961. sa-cchanda-paṅgu-parirambha-lālasā annayā ya vāsāsu
Gaṅgāe ai-pūro samāgao sā bhaṇai daiyaṃ

962. he piyayama daṃsaya pūraṃ Gaṅgāe saha gayā ya dai-yeṇaṃ
nai-tīra-ṭṭhiya-paiṇo puṭṭhiṃ gayā nirakkhantī

963. pellai paiṃ jalammi paḍio so pāvae mahā-rukkhaṃ
chubbhantaṃ dūreṇa Supaiṭṭha-purammi teṇa gao

964. tattha aputto rāyā mao ya ahivāsio tahiṃ turao
taṃ daṭṭhūṇaṃ teṇa ya haṃsittā appiyā [3]puṭṭhī

965. jāo tattha narindo sā vi Sukumāliyā samaṃ teṇaṃ
bhakkhittā ghara-davvaṃ khandhe kāūṇa taṃ paṅguṃ

966. pai-gāmaṃ sā hiṇḍai gāyanti gāyaṇāiṃ teṇa samaṃ
aṇukampāe tatto dei jaṇo tāṇa goyarāiṃ

967. Supaiṭṭha-pure pattā gāyai loyāo rāiṇā nisuyā
āhūyā teṇa samaṃ nivesiyā javaṇiy'-antariyā

968. gāyai teṇa samāṇaṃ niva-bhaṇieṇaṃ ca paṅgu-puriseṇaṃ
puṭṭhā [4]bhaddā tujjhaṃ nijjiyā-Rai-Rambha-rūvāe

[1] *ms* hiyāri.
[2] *ms* suṭṭha.
[3] *ms* puṭṭhā.
[4] *ms* bhaddo.

969. kiṃ [1]erisao bhattā sā bhaṇai pai-vvayā ahaṃ bhadda
erisao cciya bhattā māyā-viehi [2]ahaṃ dinno

970. jeṇa pai-devayāo kul'-aṅgaṇāo vahāmi teṇa imaṃ
javaṇiyam uppāḍittā paḍhai silogam imaṃ rāyā

971. bāhvo rudhiram āpītaṃ bhakṣitaṃ māṃsam ūru-jaṃ
Bhāgirathyāṃ patiḥ kṣiptaḥ sādhu sādhu pati-vrate

972. nivvisiyā āṇattā kayaggha-mūlôvamā mahā-pāvā
Sukumāliya vva bhayavaṃ tumaṃ pi jāo maha avassaṃ

973. jaha Bhaddaga-[3]vasabhena he Kuñciya sāvaya visohiyo
taha kāhāmi visohiṃ niratthayaṃ mā visūrāhi

974. bhaṇiyaṃ ca Kuñcieṇaṃ Bhaddaga-vasabho ka esa sāhesu
bhaṇiyaṃ muṇiṇā samaṇôvāsaga [4]nisuṇesu ega-maṇo

975. Campāe nayarīe satta-vasabho tti bhadda-pagaī
avarajjhai na ya kassa vi kaṇ'āi-cāre jaṇo dei

976. a-vidinnaṃ na ya ginhai gīvā-singesu dikka-rūvāṇi
andolanti vilaggiya kassa vi sangaṃ na vāhei

977. teṇa jaṇeṇa vihiyaṃ Bhaddaga-vasabho tti nāma so etto
Jiṇadāso nāmeṇaṃ samatthi saḍḍho tahiṃ pavaro

978. pavva-divase sukaya-punna-posaho niya-gih'-ega-desammi
sunna-ghare vā pavisiya paḍimaṃ paḍivajjae dhīro

979. kinha-cauddasi-rattimmi egayā sunna-geha-majjhammi
paḍimaṃ so paḍivanno niruddha-maṇa-vayaṇa-vāvāro

980. tassa ya Bhaddā bhajjā nāmeṇa na ceva kammaṇā sā vi
dus-sīlā para-puriseṇa samaṃ tatth' eva ya paviṭṭhā

981. pāesu jassa nihiyā nārāyā santi causu lohassa
thirayā-heuṃ mañco so nīyo tīe patthario

982. ārūḍhesuṃ tesuṃ nārāo sāvagassa bhindittā
caraṇaṃ mahīe laggo teṇa ya ai-pīḍiyo saḍḍho

983. nissarai ruhira-pūro teṇa ya nillohio khaṇe jāo
dhamma-jjhāṇôvagao sampatto deva-logammi

984. taṃ purisaṃ pesittā andhāre ceva sā vi taṃ mañcaṃ
jā uppāḍai seṭṭhī dhasattiya dharaṇi-yale paḍio

[1] *ms* esisao.
[2] *ms* aha.
[3] *ms* vasabhaṇe.
[4] *ms* nisuṇemu.

985. sā sambhantā dīvaṃ āṇittā jovae sammaṃ
tā picchai niyaya-paiṃ paya-vehaṇaṃ mayaṃ tattha

986. mañce taṃ ṭhaviūṇaṃ cintai se dosa-chāyaṇôvāyaṃ
Bhaddaga-vasabho tā tattha āgao deva-jogeṇaṃ

987. ruhireṇa tassa siṅge ālimpiya muñcae guruya-dhāhaṃ
milie loe jampai esa pai mārio 'ṇeṇaṃ

988. bhannai jaṇeṇa eso ā pāva tae viṇāsio kīsa
taha Bhaddageṇa hoūṇa sāvao esa gaya-doso

989. aha so Bhaddaga-vasabho caḍittu karaṇammi kāraṇiya-
purao
nillāliūṇa jīhaṃ ṭhio iyaṃ bhaṇiyaṃ eehiṃ

990. niyaya-kalaṅkaṃ eso avaṇeuṃ icchae kuṃsiṃ tattaṃ
caṭṭittā iya souṃ mannai cāliūṇa siraṃ

991. kāraṇiehiṃ tatto tāveūṇaṃ kuṃsiṃ imaṃ bhaṇiyā
sīi bhaveu aggīe ya kammaṃ akārago jai sa

992. aha kārī tao ḍajjhai bhaṇio mukko ya caṭṭiyā teṇa
huyavaha-mayā kuṃsī so Bhaddaga-vasabho tao suddho

993. ukkiṭṭha-kala-ravo sāhukkāro tahā jaṇe jāo
khittā kaṇṭhe mālā kusumāṇa āhayaṃ tūraṃ

994. tāḍijjantī Bhaddā sab-bhāvaṃ payaḍae tao purao
kāraṇiy'-āīehiṃ nikkāsiyā u niyaya-desāo

995. Bhaddaga-vasaheṇa jahā visohio bhadda appaṇo appā
Kuñciya taha [1]sohissaṃ appāṇam ihaṃ pi tuha purao

996. jampai Kuñciya-saḍḍho bhayavaṃ nisuṇeha tāva jaṇa-
vāyaṃ
ghara-koiliyā rattiṃ suvanti [2]acchīṇa ya malammi

997. jāe pahāya-kāle uṭṭhittā macchiyāo [3]khāyanti
[4]tommaṃ ugghāḍanti ya niddā-muddaṃ ca acchīṇaṃ

998. uvayāri-macchiyāo khajjanti gharoliyāhi tāhiṃ
evaṃ tumaṃ pi bhayavaṃ maṃ uvayāriṃ uvaddavasi

999. Maṇivai-sāhū jampai Kuñciya nisuṇeha maha udāharaṇaṃ
uppattiyāi buddhīe chijjae saṃsao ya jahā

[1] *ms* sāhissaṃ.
[2] *ms* acchīṇi.
[3] *ms* lomanti.
[4] *ms* tāsiṃ.

1000. Campāe nayarīe Dhaṇapālo nāma āsi su-pasiddho
junno seṭṭhī tassa ya duhiyā u Dhaṇasirī nāma

1001. bīo ahiṇava-seṭṭhī ahiṇava-dhaṇa-seṭṭhī u ya Dhaṇadatto
Kaṇagasirī taha duhiyā duhiyāṇa suhittaṇaṃ tāṇaṃ

1002. muttūṇam alaṃkāraṃ Kaṇagasirī tīra-ega-desammi
Dhaṇasiri-sahiyā vāvī-jalammi majjei nissaṅkaṃ

1003. niggantūṇa Dhaṇasirī sahīe ābharaṇagāṇi ginhittā
pattā niyae gehe Kaṇagasirī vi ya vicintei

1004. parihāso esa kao ābharaṇāṇi vi maggiyā pacchā
jampai maha dhūyāe imāiṃ piu-kāriyāiṃ ca

1005. evaṃ vāraṃ vāraṃ vimaggiyā appae na sâbharaṇaṃ
Kaṇagasirīe kahiyaṃ piuṇo niyayassa savvaṃ pi

1006. teṇa vi maggiyā sā na appae bhaṇai majjha eyāṇi
kāraṇiyāṇaṃ kahiyaṃ teṇa tao te vi †sammittā†

1007. iyaro vi ya jaṇao hakkāriūṇa Dhaṇasiri imāiṃ
āvindhasu ābharaṇāiṃ sā taṃ āvindhae sammaṃ

1008. na ya māṇôvagayāiṃ pacchā bhaṇiyā ya tehiṃ Kaṇagasirī
āvindhiyāṇi tīe sammaṃ taha māṇeṇa juttāiṃ

1009. Kaṇagasirīe [1]eyāṇi samappiyāiṃ pasaṃsiyā ya tahiṃ
iyarā u daṇḍiyā taha tumaṃ pi Kuñciya parikkhāmi

1010. bhaṇiyaṃ ca Kuñcieṇaṃ baḍuya-samāṇo tumaṃ bhavasi bhayavaṃ
muṇiṇā bhaṇiyaṃ baḍuo ko eso Kuñciyo āha

1011. ego daridda-baḍuo gāme egattha atthi egāgī
dubbhikkhe saṃjāe kaṭṭha-maya-bharāḍiyaṃ kāuṃ

1012. gāyanto taṃ savvattha bhamai lahae ya aṭṭha-pāy'-āī
kāla-kkameṇa jāo sa riḍḍhiṃ taṃ tap-pabhāveṇaṃ

1013. niya-sêcchāe vaṭṭai bharāḍiyā chaḍiyā ya dūreṇaṃ
evaṃ tumaṃ pi bhayavaṃ vaṭṭesi aṇūṇam acarittaṃ

1014. muṇiṇā bhaṇiyaṃ kuṇḍalaṃ aṇaggha-maṇi-rayaṇa-rāiyaṃ jai u
daṭṭhūṇa Nāgadatto tao ya dūreṇa volīṇo

1015. kiṃ puṇa aṇagāra-varā visaya-virattā dhaṇe vigaya-tinhā
rayaṇ'-uccae vi †rajjovisao† neva lubbhanti

[1] *ms* bhaṇiyaṃ.

1016. Kuñciya-uvāsâgeṇaṃ bhaṇiyaṃ bhayavaṃ ka esa vara-saḍḍho
nāmeṇa Nāgadatto akkhāi muṇī vi tap-purao

1017. Bāṇārasi-nayarīe nijjiya-nissesa-sattu-pakkhassa
Jiyasattu-mahīvaiṇo bāla-vayaṃso vimala-sīlo

1018. vimala-naya-nāṇa-vinnāṇa-[1]vihio dakkhinna-āgaro sa-dao
sammad-diṭṭhī seṭṭhī Dhaṇadatto atthi nāmeṇa

1019. tassa ya nimmala-guṇa-maṇi-rohaṇa-avaṇī Dhaṇassirī nāma
bhajja tthi tāṇa taṇao jutto māṇa-ppamāṇehiṃ

1020. somo rūvī saralo kayannuo vasaṇa-vajjio sa-dao
bhāsī dakkhinna-sāyaro jaṇa-maṇ'-āṇando

1021. nāmeṇa Nāgadatto gahiyâṇuvvayao santo
necchai [2]pariṇeum ayaṃ uttama-kula-rūvi-kannāo

1022. so kaiyāvi sa-mitto nandaṇa-vaṇa-sannihaṃ sa-hassaṃ ca
savvôuya-vaṇa-saṇḍaṃ gantuṃ [3]ramiuṃ ca pauma-sare

1023. ujjāṇa-majjhayāre aṇega-khambhe vicitta-rūva-jue
tuṅge vicitta-citte Jiṇênda-bhavaṇôyare patto

1024. aha vajja-leva-ghaḍiya vva loya-[4]diṭṭhī ya vibuha-hiyayassa
diṭṭhā Jiṇ'-inda-paḍimā āgarisa-maṇī-silāga vva

1025. tattha ya aṇeṇa diṭṭhā bhūri-sahī-veḍhiyā sa-siṅgārā
nāga-kumārī-sariyā jiṇ'-inda-pūyaṃ karemāṇī

1026. tīe avaṅga-saṃkanta-tāraie īsi lajjayā ruddhaṃ
avaloio u intaṃ acāva-Kusumāuhaṃ daṭṭhuṃ

1027. mohaṇa-sosaṇa-tāvaṇa-ummāyaṇa-māraṇehi bāṇehiṃ
pañcehiṃ dūmi-mayā khaṇeṇa jāyā kumāri sā

1028. patti-chijjeṇa [5]pūyaṃ mall'-āruheṇaṃ jiṇassa [6]kāūnaṃ
thoūṇa Jiṇaṃ vaccai sa-gihe sā taṃ nirakkhantī

1029. tatto ya Nāgadatto vicitta-rūvāiṃ patta-chijjāiṃ
pūyāiṃ viloittā sampatto vimhayam a-puvvaṃ

[1] *ms* vihiva.
[2] *ms* pareṇaum.
[3] *ms* ramiyaṃ.
[4] *ms* ditthīṇa.
[5] *ms* jao.
[6] *ms* kāyavvaṃ.

1030. pucchai niyaya-vayaṃse jāṇaha tubbhe iṇā suyā kassa
tehiṃ pi imaṃ bhaṇiyaṃ jāṇāmo mitta iha ceva

1031. Piyamitta-satthavāhassa Nāgasiri-nāmiyāe bhajjāe
Nāgavasū nāmeṇaṃ kalā-sakannā imā kannā

1032. rūva-guṇa-viṇaya-vinnāṇa-dakkhinna-sīla-vayaṇāṇi
des'-antaresu tīe gijjanti [1]'ṇegehi loehiṃ

1033. kiṃ bahuṇā guṇa-sundarī avahāṇa-pareṇa khalu payā-vaiṇā
nivvattiyā na tīrai ekkeṇa muheṇa vanneuṃ

1034. jujjai ya loga-juttī sahāiṇīe sa-gabbha-sarisa-[2]guṇe
hoi kayattho ya vihī sandāṇimo tume dovi

1035. bhaniyaṃ ca Nāgadatteṇa mā hu jampeha erisaṃ vayanaṃ
anurāgeṇa na puṭṭhā vinnāṇa-guṇeṇa puṇa puṭṭhā

1036. ahayaṃ tu vajjiūṇaṃ bahu-dukkha-nibandhaṇe asuha-suha-ge
bhoge pariṇai-virase sama-bhāvo pavvaissāmi

1037. iya bhaṇiuṃ sa-vayaṃso sampatto mandire [3]niye tatto
Nāgavasū tap-pabhīe taṃ ceva maṇ' eva veūṇaṃ

1038. paricatta-pāṇa-bhoyaṇa-niddā-tambola-bhūsaṇ'-āsā u
taj-jhāṇeṇaṃ jhijjhai asuddha-pakkh'-indu-[4]soci vva

1039. aṅgārāḥ kusumāni pāvaka-samaś candras tadīyā dyutīr
jvālā-tāraka-saṃtatir hutabhujaḥ [5]sphūrjat [6]sphuliṅgôpamā
[7]itthaṃ candana-hāra-yaṣṭi-kamala-vyāsaṅgi-śayyâdikaṃ
preyaś cintanayā pratapta-manasā vindy eka-rūpaṃ jagat

1040. hāre candaṇa-paṅko jalaṃ jaladdhāsu sīyalo pavaṇo
virah'-aggi-tāviyāe ahiyayaraṃ denti se dāhaṃ

1041. mahuraṃ samaṃ salaliyaṃ maṇohar'-āujjusu pauttaṃ pi
geyaṃ savaṇa-maṇaharaṃ nicchai kannehiṃ souṃ je

1042. bahuso kahāo souṃ sahīṇa akkhāi neva thovaṃ pi
ubbhaviya-mayaṇa-pasarā ahiyayaraṃ jhāyae bālā

[1] *ms* guṇehi.
[2] *ms* guṇo.
[3] *ms* niya.
[4] *ms* moci.
[5] *ms* sphurjah.
[6] *ms* sphulāgopamāh.
[7] *ms* ettha.

1043. āgantuṃ taj-jaṇaṇī pucchai vacche vivāhae kiṃ te
sā āha na yāṇāmi kiṃ tu mamaṃ bāhae dāho

1044. hāseṇa sahī jampai tumae nayaṇ'-añjalīhi bahu pīyaṃ
lāvanna-jalaṃ bhadde kassa vi lāvanna-sindhussa

1045. teṇ' eso [1]mahā-soso arai-dāho ya tassa haya-dehassa jai
[2]purisa-ggāhaṇa-suhāṇa suhā-raseṇaṃ uvasame tti

1046. [3]tuṇhikkā houṃ jāva na kiṃci vi karei paḍivayaṇaṃ
to dāsīe jaṇaṇī bhaṇīyā ambe ghare vacca

1047. na visāo kāyavvo eya-niyāṇaṃ ahaṃ karissāmi
sa-gihe pattā jaṇaṇī tao sahīe imā bhaṇiyā

1048. vihi-ninniya-duha-[4]heuṃ kaheha jeṇôcie jaemi ahaṃ
ṭhaviyāṇa muttiyāṇaṃ sundari ko jāṇae agghaṃ

1049. mayaṇa-dahaṇo ya dāhai tuha dehaṃ liṅgao ya vinnāyaṃ
sāmanneṇa visesaṃ kahesu maha ega-hiyayāe

1050. tīe vi ya saṃlattaṃ hale ahaṃ teṇa Nāgadatteṇaṃ
sallanteṇa vi salleṇaṃ neva sakkemi jīveuṃ

1051. teṇa ya maha nayaṇa-khaḍakkiyāe pavisittu citta-bhavaṇammi
aha hariyam a-vinnāyaṃ vivega-rayaṇaṃ ai-mah'-agghaṃ

1052. bhaṇiyā puṇo vi tīe mā saṃtappasu na dullaho so ya
amhe ya jaissāmo taha jaha lahu hoi so bhattā

1053. gantūṇa tīe siṭṭhaṃ tam-māūe jaha-ṭṭhiyaṃ sayalaṃ
tīe vi ya sammaṃ taṃ niveiyaṃ satthavāhassa

1054. teṇôttaṃ ko doso sama-sīla-kulāṇaṃ jujjae jogo
Dhaṇadatta-seṭṭhi-pāse gantūṇa [5]sāvaya eso u

1055. tuha Nāgadatta-seṭṭhissa demi niyayaṃ kumāriyaṃ bhaddaṃ
Nāgavasū-nāmāṇaṃ paḍucca ahuṇā vigaya-saṅkaṃ

1056. paḍibhaṇiyaṃ teṇa tao aṇuggaho esa majjha ai-garuo
kiṃtu na icchai putto pariṇeuṃ rūva-kaliyā vi

1057. jampei pavvaissaṃ vaccaha tubbhe puṇo vi ya bhaṇissaṃ
jai mannissai kahamavi punnehiṃ to kahissāmi

[1] *ms* maha.
[2] *ms* puṇa tag-gāhaṇa-suhaṃ.
[3] *ms* muṇhikkā.
[4] *ms* dehaṃ.
[5] *ms* sāva.

1058. nīharie tammi tao bhaṇio teṇāvi [1]niya-suo bahuyā
paḍivannā Nāgavasū parinneuṃ nâvarā kāvi

1059. Vasudatta-nāmadheyo nayara-talāro io sa Nāgavasū
sa-gihāo nīharintaṃ daṭṭhūṇaṃ cintae evaṃ

1060. ummīlei viloyaṇāṇi jai sā nīloppalāiṃ tayā
lajjantī payaḍei [2]se u aharaṃ seyaṃ pavālaṃ tayā

1061. na cchāei taṇuṃ niyaṃ jai tayā no sohae kañcaṇaṃ
kujjā uddha muhaṃ niyaṃ jai tayā vāmôddha-cando [3]bhave

1062. †no taṃduvei diṭṭhī† muddiya-vayaṇā saṃkuñciya-sirīe
[4]avaṇāmiya-vaṇa-kamalā manne eesi karuṇāe

1063. teṇa bhaṇio u jaṇao tīe maha dehi na manniyaṃ kannaṃ
jattiya-mettiyaṃ maggasi tettiya-mettaṃ dhaṇaṃ dāhaṃ

1064. paḍibhaṇiyaṃ teṇa na me dhaṇeṇa kajjaṃ tumaṃ tu dullambho
jāmāū ya paraṃ iha sā dattā Nāgadattassa

1065. jāi gihāo cintai māremi tayaṃ imaṃ [5]divā-nissaṃ
chiddāṇi vi magganto so nayar'-ārakkhio bhamai

1066. Jiyasattū aha rāyā patto turayāṇa vāhayâlīe
asseṇaṃ ucciṭṭho paḍiyaṃ maṇi-kuṇḍalaṃ tatto

1067. taṃ ca na nāyaṃ teṇa ya pacchā [6]paḍiyāgao niye gehe
nāyam aṇ-agghaṃ paḍiyaṃ savaṇāo kuṇḍalaṃ majjhaṃ

1068. ārakkhio niutto sigghaṃ kuṇḍalam imaṃ [7]gavesittā
āṇesu teṇa tatto purīe ghosāviyaṃ etthaṃ

1069. jāhe na ya uvaladdhaṃ pacchā nayarāo cauddisiṃ purisā
sampesiyā sayaṃ ciya patto kuṇḍala-nimitteṇaṃ

1070. patto ya Nāgadatto aṭṭhammi divasammi so [8]ya posahio
ravi-atthamaṇe calio ujjāṇa-ṭṭhiya-Jiṇ'-[9]āgāre

1071. rāī paḍimaṃ kāuṃ maggaṃ se tāva loyae jhatti
maṇi-rayaṇa-ka-ujjoe kuṇḍala-rayaṇaṃ aṇ-aggheyaṃ

[1] *ms* niva.
[2] *ms* veuṃ.
[3] *ms* bhive.
[4] *ms* avaṇāmiva-yaṇa.
[5] *ms* divāhissaṃ.
[6] *ms* paḍiyāgayā niya.
[7] *ms* gavesiṭṭhā.
[8] *ms* appomahio.
[9] *ms* āgāro.

1072. diṭṭhi-visa-pannagaṃ piva daṭṭhuṃ sigghaṃ tao niyatteuṃ
anneṇa pahā vaccai Vasudatteṇa tayaṇu diṭṭho

1073. kiṃ esa Nāgadatto siggha-gaīo paḍiniyatto
cintittā taṃ desaṃ patto maṇi-kuṇḍalaṃ diṭṭhaṃ

1074. taṃ ginhittā pariosa-posa-viyasiya-kavola-nayaṇillo
cintai laddhaṃ chiddaṃ guru eyaṃ Nāgadattassa

1075. esa kira pavva-divase posahio sunna-deul'-āīsuṃ
paḍimaṃ ṭhāyai pesemi tattha niyae tao bhicce

1076. pesai tao bhicce diṭṭho ya imehi kāussagga-ṭhio
ujjāṇôyara-Jiṇahara-koṇe paḍim'-āgao santo

1077. āgantūṇaṃ kahie tehiṃ pur'-ārakkhio taha gantuṃ
maṇi-kuṇḍalaṃ ca bandhai taṃ kaṇṭhe Nāgadattassa

1078. avahoḍa-bandhaṇeṇaṃ bandhittā āṇai niva-samīve
so vajjho āṇatto niveṇa jāe jāe pabhāyammi

1079. masi-dhāu-maṇḍaṇeṇaṃ vimaṇḍio coro vva gaddah'-ārūḍho
ratta-kaṇa-vīra-mālo bhāmijjai so ya puri teṇa

1080. paḍaha-ppayāṇa-puvvaṃ jampai niva-[1]paha-tiy'-āi-jāṇesu
pāḍahio jaha [2]logo muṇao avadhāṇa-dāṇeṇaṃ

1081. Jiyasattu-rāya-kuṇḍala-sa-lotta-coro imo 'jja sampatto
duṭṭhassa [3]niggaho sāhu pālaṇaṃ esa niva-dhammo

1082. teṇaṃ sa mahīvaiṇā Jamassa bhakkhaṃ samuvaṇīo
na nivo na nivâmacco avarajjhai esa atthammi

1083. eyass' eva sa-kaḍāiṃ duṭṭha-kammāi [4]na khamijjanti
anno vi jo vi evaṃ kāhī so pāvai evaṃ

1084. icc'eva-m-āi soūṇa tassa vayaṇāo te jaṇā miliyā
vāyāvaṇa-hammiya-haṭṭa-magga-ṭṭhāṇesu jampanti

1085. savv'-aṅga-lakkhaṇa-dharo na havai eso hu savvahā coro
nayar'-ārakkhiya-kammaṃ eyaṃ tu asaṃsayaṃ kimpi

1086. pura-nāri-jaṇo jampai [5]supavva-bhāi vva mannamāṇo ya
soga-samubbhava-saddo muccau eyāo vasaṇāo

[1] *ms* paḍaha.
[2] *ms* loya.
[3] *ms* niggahe.
[4] *ms* bho varajjhanti.
[5] *ms* supañca bhāyavaṃ.

1087. annā evaṃ jampai nārī-maṇa-nayaṇa-hāriṇi imammi
[1]vahie imā u nayarī nara-rayaṇa-vivajjiyā hohī

1088. evaṃ jaṇāṇa bahu-māṇa-[2]sappiyâsavaṃ ca bhannamāno ya
Piyamitta-ghara-samīvaṃ samāgao Nāgadatto tti

1089. jaṇa-saddaṃ soūṇaṃ nīhariyā niya-gharāo Nāgavasū
vajjha-vibhūsā-bhūsiyam eyaṃ daṭṭhūṇa ahaṃ kaiyi

1090. diṭṭhā ya Nāgadatteṇa chinna-mutt'-āvalī-ppagāsāiṃ
aṃsūṇi vimuñcantī bhaya-vunnā maya-silimbi vva

1091. eyārisa-tad-daṃsaṇa-viyaliya-nissesa-niyaya-dukkho hi
tap-paḍhamāyā ya jāo viraha-duha-nnū vi cintei

1092. eyan-naīe hiyaya-ddaho ya maha dukkha-guruya-macchenaṃ
bhaya-khohiyo iyāṇiṃ [3]jah'-uṭṭhiyā aṃsu-vīo

1093. to jai imāo uvasaggao ya kahamavi ahaṃ ca chuṭṭissaṃ
eīe kiṃci kālaṃ saddhiṃ bhoge vi bhuñjissaṃ

1094. maha annahā ya niyamo cauvvihâhāra-pāva-ṭhāṇāṇaṃ
rāya-purisehi nīo ya aggāo tap-paesāo

1095. Nāgavasū vi ya ghare va iyāṇi purao ya kāussaggeṇaṃ
ciṭṭhai parivāra-jūyā sa-muheṇa imaṃ bhaṇeūṇaṃ

1096. Sāsaṇa-devī u imo uvasaggāo nivassa chuṭṭeu
[4]nīo ya Nāgadatto peya-vaṇaṃ rāya-purisehiṃ

1097. sūlāe jāva khippai sā bhaggā devayā-'ṇubhāveṇa
evaṃ bi-ti-vārāo bhaggā sūlā tao purisā

1098. bandheuṃ payattā tuṭṭā rajjū vi tattha vāra-tiyaṃ
ayasī-kusuma-cchāyaṃ gīvāe asiyaṃ paṇāmenti

1099. so vi asī saṃjāo pahāṇa-kusumāṇa māliyā surahā
aha bhīehiṃ tehiṃ kahāviyaṃ rāiṇo sayalaṃ

1100. rāyā vi ya bhaya-bhīo jampai aṇeha Nāgadattaṃ ti
turiyaṃ turiyaṃ nīo rāya-sayāsaṃ sa-bahu-māṇaṃ

1101. dinn'-āsaṇôvaviṭṭho khamāvio naravareṇa puṭṭho ya
teṇa ya bhaṇiyaṃ abhayaṃ kuru tassa bhaṇāmi jassâhaṃ

[1] *ms* vahāe.
[2] *ms* sappivāsaṃ.
[3] *ms* jahaṭṭhiyo.
[4] *ms* nīpūya.

1102. bhaṇiyaṃ niveṇa āmaṃ tao ya kuṇḍala-viloyaṇ'-āiyaṃ
savvaṃ kahiyaṃ tatto bahuhā sakkārio rannā

1103. kari-vara-khandh'-ārūḍho mahayā vihaveṇa tattha na-
yarīe
hiṇḍāviūṇa maṇgala-tūrehi pavesio bhavaṇaṃ

1104. ārakkhio aṇeṇaṃ avahariya-dhaṇo su-diṭṭha-pāva-phalo
abhao dinno tti tao nivvisao so samāṇatto

1105. ahinandio gurūhiṃ sa-yaṇehiṃ taheva mitta-vaggeṇa
piya-pucchago ya patto Piya-mitto satthavāho vi

1106. kahiyaṃ ca teṇa sayalaṃ Nāgavasū-vihiya-kāussaggāiṃ
seṭṭhi-suo āha io sannibhaṃ devayāi kayaṃ

1107. paḍivannā Nāgavasū seṭṭhi-niroveṇa Nāgadatto vi
sohaṇa-divase vihiyaṃ pāṇi-ggahaṇaṃ vibhūīe

1108. nayaṇa-nimesā niddā vi jattha mannijjae mahā-viraho
teṇa suheṇa ya kaivaya-varisāṇi gamittu tīe samaṃ

1109. annammi diṇammi suha-gaeṇaṃ vāyāyaṇôvaviṭṭheṇaṃ
paiṇā bhaṇiyaṃ sundarī lahu paḍhasu hiyāliyaṃ kimpi

1110. kā vi hu ramaṇī ramaṇaṃ niyayaṃ daṭṭhuṃ [1]mahā-ra
saṃ †puṭṭhaṃ†
para-ramaṇi-ramaṇa-heuṃ devaṃ vinnavai bhaṇa kīsaṃ

1111. avadhāriūṇa hiyae bhaṇiyā paiṇā pie mae nāyaṃ
diṭṭhe para-ramaṇi-[2]rase ras'-antaram aha viyāṇei

1112. tīe vi ya paḍibhaṇiyaṃ tumaṃ pi piyaya paḍhesu tā
kimpi
bhaṇai pio siṅgāriṇi ras'-antareṇa paḍhissāmi

1113. [3]diṭṭhīe sampatto guruya-battīsa-guṇa-gaṇ'-[4]āinno
ko vi vivegī sundari karei adhiiṃ maṇe kīsa

1114. hiyay'-ākūyaṃ nāuṃ bhaṇiyaṃ tīe vi piya mae vi nāyaṃ
taiyā vayaṃ na gahiyaṃ ruddheṇaṃ jaṇaya-m-āīhiṃ

1115. etto ya Nāgadatto jampai panhôttaraṃ pie paḍhasu
tīe bhaṇiyaṃ sāmiya viyaḍḍha-cūḍā-maṇi suṇehi

1116. ko bambha-vāhaṇaṃ iha payā jahannā kahaṃ tu vattavvā
ko tuha thāvara-duggo bhav'-anta-kārio ko devo

[1] *ms* maha.
[2] *ms* raso.
[3] *ms* daṭṭhūṇaṃ.
[4] *ms* āinne.

1117. pacche uttara-saddo kerisao pakkhi-vāyao hoi
egavattha dugassa [1]suṭṭhu sāhasu panhôttaraṃ eyaṃ

1118. bhaṇiyaṃ paiṇā lihiūṇa uttaraṃ ettha vīya-rāgo tti[2]
tīe vi ya niya-daio bhaṇio panhôttaraṃ paḍhai

1119. sambodhânāṅga-†rambhaḍe† praditsuḥ kathyam ucyate
vikāra ekṣavaḥ kasmād deśaṃ bodhayâdhunā

1120. kasyâbhayaṃ bhaven nūnaṃ ko modyati dehināṃ
viddhī praśnôttaraṃ caiva dvivyastaîkasamastakaṃ

1121. viṣaya-ja-rasa iti bhaṇitaṃ tayôttaraṃ buddhi-vaibhava-buddhyâpi
†paty-ādeśôdbhūto sā gūḍha-caturtha-pādaṃ tu†

1122. prakhyāta-vaṃśa bhavana-traya-vandanīya devâdhideva Jina-rāja ciraṃ jayasu
saṃsāra-sāgara-taraṇḍa guru-prabhāva śrī-nābhi-nandana puṣāna pavitratā me

1123. vasantatilakā-vṛtte gupte 'nuṣṭubhi chandasi
gūḍha-caturtha-[3]pādo 'sau prāṇêśa paṭhito mayā

1124. vimṛśya kṣaṇam ekaṃ sa †ādi-devas tavâśrayat
samācakarṣaṃ pādau strī na tebhyaś ca caturthakaṃ†

1125. manda-nābhi-ja-deva tvaṃ jagat-traya-vara-prada
vikhyāta-guṇa-rāti śrīr guṇa-traya-virājita

1126. saṃvega-raso evaṃ kahāhi sindhū-kaṇehi jalaṇo vva
taha vaḍḍhiuṃ payatto jaha māi na ceva āhāro

1127. aha saṃlattā teṇaṃ piyā a-puvvo vihīe pariṇāmo
jaṃ iha jāṇantāṇi vi moheṇam mohiyā iha kahaṃ

1128. pauṣpāḥ pañca-śarāḥ śarâsanam api jyā-śūnyam ikṣor latā
jetavyaṃ jagatām trayaṃ prati-dinaṃ jetā 'py [4]anaṅgaḥ kila
ity āścarya-paramparā-ghaṭanayā cêtaś camatkārayan
vyāpāraḥ sutarāṃ vicāra-padaviṃ vandhyo vidhir vandhyatām

[1] *ms* suṭṭhaṃ.
[2] *MS here inserts*: dvitīya-samaste vi-gatiḥ ita-rāga-śabdo yasmāt sa vīta-rāgaḥ, ita-rāga-śabde gate 'pi vi śabdaḥ pakṣi-vācī bhavati.
[3] *ms* pādau.
[4] *ms* anaṅga.

1129. ai-balio moha-tarū aṇāi-bhava-bhāvaṇāe sampatto
dukkhaṃ ummūlijjai accantaṃ appamattehiṃ

1130. itthantarammi gehe anne ya uṭṭhio ya akkando
puṭṭhaṃ tīe piyayama kiṃ eyaṃ suyaṃ ahuṇā

1131. eyammi gihe sundari Moha-narindassa āsi aṅga-ruho
āvasio Rai-piyāe parigahio hoi sa maṇḍalio

1132. vikkama-vilāsa-vara-khajja-bhojja-pecchaṇaya-majjaṇ'-āio
tap-parivāro kilakilai tassa rajjammi [1]jā patto

1133. piu-maraṇa-laddha-vijje ya Arai-kalatteṇa aṇugao eso
Sogâbhiha-maṇḍalio [2]tatto nissārio hāso

1134. royaṇa-piṭṭaṇa-mucchaṇa-ku-vesa-nijjhāyaṇ'-āio loo
tassa ya miliyo vaṭṭai iha gehammi tao bhadde

1135. jā amhāṇa vi gehe nâgacchai esa tāva taha kuṇimo
jaha eha a-joggāiṃ homo gantūṇa siva-[3]dugge

1136. tīe vi ya saṃlattaṃ ettha ya ummāhiyā ya agge vi
laviyaṃ tu mak-kareṇaṃ eyaṃ aha kuru jahā-juttaṃ

1137. Jiṇa-bhuvaṇ'-āisu tatto nīi-vidattaṃ dhaṇaṃ payāūṇaṃ
Suṭṭhiya-sūri-samīve pavvaio Jiṇa-bhaṇiya-vihiṇā

1138. sama-sattu-mitta-bhāvo sama-tiṇa-maṇi-leṭṭhu-kañcaṇo santo
niya-sāmannaṃ su-visuddhaṃ eso pālei thira-citto

1139. Nāgavasū vi ya samaṇīṇa mūlammi pavvajjae ya nira-vajjaṃ
do vi tavaṃ kāūṇaṃ pattāiṃ deva-logammi

1140. tatto vi caviūṇaṃ Mahāvidehe su-māṇusattaṃ tu
lahiuṃ Jiṇa-rāya-vayaṃ siddhi-suhaṃ aṇuhavanti

1141. Kuñciya kuṇḍala-rayaṇaṃ samaṇāṇaṃ uvāsago vi na eso
agahiṃsu neva samaṇā kahaṃ tu ginhanti para-davvaṃ

1142. jampai seṭṭhī siṭṭhā visiṭṭha-cariyassa suṭṭhu uvamā sā
vaṇayara-uvamaṃ ahamavi kahemi jeṇa ya samo taṃ 'si

1143. jampai muṇī vi sāvaya ko eso vaṇayaro tae bhaṇio
jampai Kuñciya-saḍḍho diṭṭhantaṃ loiyaṃ suṇasu

[1] *ms* jo.
[2] *ms* patto.
[3] *ms* duggo.

1144. ego vaṭṭai puriso kaṭṭha-nimittaṃ tu so gao aḍaviṃ
teṇa ya diṭṭho sīho tassa bhaeṇaṃ dume calio

1145. tuṅge tammi dumammi ahirūḍhaṃ vānaraṃ viloittā
bhaya-peranta-gatto cintai ubhay'-antare paḍiyo

1146. so esa vaggha-duttaḍi-nāo jāo mahaṃ tao bhaṇio
vānariyāe puttaya mā bhīyasu mā ya kampesu

1147. saṃjāo vīsattho sīho ciṭṭhei rukkha-mūlammi
jāyā rayaṇī tatto niddāyai vaṇayaro so ya

1148. bhaṇio ya vānarīe maha uc̄chaṅge [1]siraṃ kareūṇaṃ
suyasu imaṃ teṇa kayaṃ siṃho taṃ vānariṃ bhaṇai

1149. gāḍhaṃ chuhārao 'haṃ [2]muyasu imaṃ māṇusaṃ ahaṃ tujjha
hohāmi ya vara-mittaṃ kayāvi tuha uvayarissāmi

1150. kiṃ tuha eyassa ku-māṇusassa rakkhā iha ya kayagghassa
bhaṇiyaṃ ca vānarīe nâhaṃ saraṇ'-āgayaṃ demi

1151. paḍilomāṇi bahūṇi bhaṇiūṇa [3]ṭhio harī vi nivvinno
paḍibuddho ya vaṇayaro jampai ambe tumaṃ suyasu

1152. tass' uc̄chaṅge kāūṇa sā siraṃ vānarī vi ya pasuttā
sīho jampai māṇusa mama eyaṃ vānariṃ dehi

1153. bhakkhittā aham eyaṃ vaccīhāmi tavâvi hoi paho
maṇueṇaṃ akkhittā [4]kaḍīo vānarī teṇaṃ

1154. sā ḍāḷāe laggā cheyattaṇao tao bhaṇai sā u
dhī dhī māṇusa-bhāvassa tujjha māṇusa-kayagghassa

1155. teṇa paheṇa mahanto sattho caliyo tassa saddeṇaṃ
tatto ya aikkanto harī gao vaṇayaro gehe

1156. jaha tīe vānarīe sahī-kao vaṇayaro imo tīe
khaya-[5]karaṇo imo jāo evaṃ bhayavaṃ tumaṃ majjha

1157. bhaṇai muṇi asamikkheya-kārī saṃtāva-bhāyaṇaṃ hoi
jaha naula-ghāi-mahilā jampai saḍḍho kahaṃ kā sā

1158. egammi sannivese Cārabhaḍī guvviṇī vasai egā
tīe ghara-vāḍīe naulī taha guvviṇī atthi

[1] *ms* sire.
[2] *ms* suyasu.
[3] *ms* chīo.
[4] *ms* koḍāo.
[5] *ms* karaṇa.

1159. sā mahilāe samīve gamaṇ'-āgamaṇāṇi kuṇai bahu-velaṃ
tāo samaṃ pasūyā sa-suyā naulī gharaṃ ei

1160. aha Cārahaḍī cintai majjham puttassa ettha khelaṇayaṃ
hohī duddhaṃ pāyai taṃ naulaṃ nayai sā puṭṭhiṃ

1161. mañculliyammi muttūṇa dārayaṃ annayā gayā turiyaṃ
pāḍosiṇīe gehe kaṇḍaṇa-heuṃ ca Cārabhaḍī

1162. mañculliyammi caḍiūṇa jhatti sappeṇa bālao khaio
diṭṭho ya uttaranto nauleṇaṃ khaṇḍio sappo

1163. ruhirâruṇa-tuṇḍo so naulo gantūṇa māu-mūlammi
cāḍūṇi kuṇai pecchai asamikkhiya-kāraṇī sā u

1164. maha aṅga-ruho khaddho aṇeṇa pāveṇa iya vi cintittā
musaleṇa hao pacchā pattā vegeṇa gehammi

1165. daṭṭhūṇa putta-ghāyagam aṇeṇa khaṇḍī-kayaṃ tao esā
bhavai sa-pacchāyāvā tumaṃ pi Kuñciya bhavasi evaṃ

1166. jampai Kuñciya-seṭṭhī jeṇa ya kariṇā dhaṇī-kao puriso
tass' eva arī jāo bhayavaṃ tahiṃ dāṇiṃ tubbhe vi

1167. bhaṇiyaṃ muṇiṇā ko so puriso saḍḍho vi āha egāe
aḍavīe kari-jūhaṃ nivasai aha anna-divasammi

1168. jūhâhivassa pāe bhaggaṃ sallaṃ na sakkae gantuṃ
tassa kareṇu egā khette gantūṇa naram egaṃ

1169. suṇḍāe niya-khandhe caḍāviūṇaṃ ca sā vivegeṇaṃ
pattā kariṇo mūlaṃ nirikkhio teṇa kari-pāo

1170. chūriyāe phālittā sallaṃ pheḍittu osahaṃ baddhaṃ
[1]pauṇa-caraṇeṇa kariṇā nīo so vaṇa-niguñjammi

1171. mottiya-kari-dantāiṃ samappiyaṃ teṇa soḍha-bhārehiṃ
baddhaṃ kari-kariṇīhiṃ so taṃ ca parāṇiyaṃ gāme

1172. bhogī vikkhāya-jaso jāo kariṇo pəbhāvao so vi
so annayā ya ranno kəhei gāmassa lobheṇaṃ

1173. kari-jūh'-antam maggaṃ gahiyaṃ rannā samaggam avi
jūhaṃ
evaṃ tumaṃ pi bhayavaṃ uvayāri -khayāo saṃjāo

1174. Maṇivai-muṇiṇā bhaṇiyaṃ Kuñciya sīhaṇi vva [2]niuṇa-
vimaṃso
kāyavvo paḍibhaṇiyaṃ teṇa ya kā sīhaṇī bhayavaṃ

[1] *ms* paṇa.
[2] *ms* nauṇa.

1175. jampai Maṇivai-sāhū samatthi su-pasattha-maṇi-rayaṇa-
aḍḍho
Veyaḍḍho sura-sundari-nivāsao rucira-guṇa-kalio
1176. tassa guhāe sīhī satta-sahass'-anta-kāriṇī vasai
niyaya-bala-māṇa-mattā migiyāi samaṃ vayaṃsīe
1177. aha annayā kayāi pāvā āmisa-gavesaṇe luddhā
Vitahe tti su-patt'-aṭṭhā tattha siyālī samaṇupattā
1178. bhaṇiyâṇāe tuha sāgayaṃ ti acchāhi tāva vīsatthā
taṃ pi ya me bhaiṇi-samā hohisi taiyā piya-vayaṃsī
1179. sattâho-[1]uṭṭhiyāe kahamavi [2]sīhī guhāo nīharai
pāraddhi-nimitteṇaṃ nibbhara-niddā migī suttā
1180. aha pāva-kamma-kārī chuhiyā daṭṭhūṇa taṃ migiṃ
suttaṃ
uṭṭhittā ya siyālī bhakkhai sīhiṇie vaccāiṃ
1181. nibbhara-sutta-migīe vayaṇaṃ ratteṇa limpiūṇa ṭhiyā
sīḥīe pattāe puṭṭhaṃ kaha majjha kiṭṭāiṃ
1182. bhaṇai siyālī khaddhāiṃ tāiṃ hariṇīe sīhaṇī tatto
cintai esa varāi taṇâsiṇī na ya ghaḍai evaṃ
1183. puṭṭhā tīe kiṃ sahi ratta-vilittaṃ muhaṃ imā bhaṇai
na ya jāṇāmi tao sā tīe vamaṇaṃ tu kāraviyā
1184. daṭṭhūṇa [3]vantāṇi taṇāiṃ bhaṇiyā [4]siyāli sīhīe
bhadde vamasu tumaṃ pi ya kiccheṇa vamāviyā sā vi
1185. daṭṭhuṃ niya-sisu-maṃsāiṃ bhāsiyā sīhaṇīe ā pāve
eīe niya-dosaṃ dāsi tti bhaṇittu sā nihayā
1186. sīhi vva vimaṃsittā kajjaṃ te kajjam āvai sohaṃ
Kuñciya so vi payampai hari vva uvayāri-nāso 'si
1187. bhaṇiyaṃ muṇiṇā ko so sīho jampei Kuñcio suṇasu
āsama-payassa pāse egattha guhāe parivasai
1188. kokantio so puṇa tāvasa-saṅgeṇa bhaddao jāo
sattâṇukampao [5]annayā [6]patte tāhe vāsammi
1189. vāy'-āviddhe nīre paḍamāṇe sīya-veyaṇā-vihuro
diṭṭho sīho kokantieṇa saṃjāya-karuṇāe

[1] *ms* jjaṭṭhiyāe.
[2] *ms* sīho.
[3] *ms* vantāṇaṃ.
[4] *ms* siyālīe tīe.
[5] *ms* annavyā.
[6] *ms* pasattāhe.

1190. jampai so sīha tumaṃ āgaccha suhaṃ guhāe nissaṅko
pavisittu sīya-pīḍaṃ aivāhai so tahiṃ sīho

1191. pacchā suhio santo bhakkhai kokantiyaṃ tayaṃ ceva
evaṃ tumaṃ pi bhayavaṃ uvayāri-jaṇaṃ pi no muyasi

1192. bhaṇiyaṃ muṇiṇā [1]udāharaṇa-kahaṇao natthi tujjha
paḍiboho
suṇa akkhāṇagaṃ eyaṃ no nāhisi nicchiyaṃ [2]mūḍho

1193. Kuñciya Rāyagihammi Kaṭṭho seṭṭhī samatthi guṇa-
jeṭṭho
tassa ya bhajjā Vajjā Sāgaradatto ya tāṇa suo

1194. so ahigamei sayalā kalāo niccaṃ pi leha-sālāe
pāṇi-ppiyāṇi seṭṭhissa tinni ghara-sauṇi-rūvāṇi

1195. kīro Tuṇḍiya-nāmo mayaṇa-salāgā ya nāma sālaiyā
donni vi māṇusa-bhāsāṇi tāṇi taha kukkuḍo taio

1196. anna-diṇammi ya Kaṭṭho disi-jattaṃ paṭṭhio bhaṇai
bhajjaṃ
sundari suṇehi sikkhaṃ des'-antara-paṭṭhiyayassa mahaṃ

1197. sindūra-kuṅkuma-vilevaṇa-nhāṇa-tambola-kajjala-sarīrā
visesa-sohā vaccantaeṇa paiṇā saha janti

1198. desaṃ āvantae puṇa havanti kul'-aṇgaṇāṇa
pālijjaṃ niya-[3]sīlaṃ putto dhāvī dhaṇaṃ ca gehaṃ ca

1199. suhī-jaṇa-vallahāṇi ya eyāni sauṇa-rūvāṇi
sikkhaviūṇaṃ evaṃ gahiuṃ bhaṇḍaṃ gao ya para-desaṃ

1200. niyaṃ-ghara-vāvāraṃ ciya tīe vi ya ciṭṭhamāṇie
phulla-baḍuo ya ego diṇe diṇe bhuñjae tattha

1201. so ya cauttho jāo aṇurattā tammi ceva sā Vajjā
so rattiṃ āgacchai pacchôkkaḍaṃ nivasae [4]tīe

1202. taṃ sāriya nāūṇaṃ jampai ekko ya bhañjae ḍālaṃ
ko pavisai amba-ghare tāyassa na bīhae ko ya

1203. suo tayâha Mayaṇe moṇaṃ kuru maṃsa-m-aī bhakkhei
saha ambāe vasai ya jo so bhāu bhavai amha

1204. jampai Mayaṇa-salāgā Tuṇḍiya ā pāva haya-kayaggha
suṇahāṇa vi atthi kayaṃ tuṇḍiyāṇa taṃ kayaṃ natthi

[1] *ms* āharaṇa.
[2] *ms* mūḍha.
[3] *ms* sālaṃ.
[4] *ms* loe.

1205. suo puṇo vi jampai cavale Mayaṇe na yāṇasi visuddhe
tīe gantha-rahassaṃ jao ya bhaṇiyaṃ imaṃ tattha

1206. kaḥ kālaḥ kāni mitrāni ko deśaḥ ko vyayāgamaḥ
kaś câhaṃ kā ca me śaktir iti cintyaṃ muhur muhuḥ

1207. balavantaṃ ripuṃ dṛṣṭvā kilâtmā na prakopayet
balaṃ buddhiś ca kartavyā sarac-candra-prakāśitā

1208. na hale Kaṭṭho ciṭṭhai ih' amha tattiṃ karei ko niccaṃ
viramasu teṇa virohe dunha vi maraṇaṃ duhaṃ hōhī

1209. pañjara-gayāṇi sauṇāṇi †jāva ya vinnaṭṭha tta je jeṇa eyāe
niddaya sā taha hiyae ciṭṭhai vāmā kura-kuresu†

1210. Mayaṇā jampai sāvaya saccaṃ eyaṃ paraṃ tu tāeṇaṃ
jaṃ teṇa mhāṇa gharaṃ bhalāviyaṃ teṇa khalu eyaṃ

1211. karavattae ya hiyae [1]mahai suo imaṃ tao bhaṇai
na nehaṃ aṇuhavasi imassa vairāo [2]antayaṃ hohī

1212. Mayaṇe mayaṇ'-ujjuttā Vajjā ajjāvi sampayaṃ vajjā
tā [3]a-maṇassa kammassa mā maesu tumaṃ akhuṭṭammi

1213. [4]to jampai Mayaṇā paṇḍiya varaṃ su-maraṇaṃ mahaṃ a-kāle vi
no vi ya tāyassa ghare akajjā sajjāviyā ettha

1214. cara-kāraṃ kuṇamāṇī [5]rosāla-maīe [6]Mayaṇā tīe
tīe mārittā pakkhittā [7]aggimmi raie viggha-karā

1215. aliyaṃ na bhāsiyavvaṃ atthi hu saccaṃ pi jaṃ na vattavvaṃ
saccaṃ pi jampamāṇī mummura-paulā kayā Mayaṇā

1216. muṇi-jualam annayā tattha āgayaṃ bhatta-pāṇa-kajjeṇa
diṭṭho ya kukkuḍo so pahāṇa-mañjari-juo sahasā

1217. kāūṇa dis'-āloyaṃ bhaṇiyaṃ jeṭṭheṇa sahuṇā tatto
kukkuḍa-lakkhaṇa-kusaleṇa bīya-sāhuṃ samuddissa

1218. jo ya siraṃ bhakkhissai imassa vara-kukkuḍassa so rāyā
hohī eyaṃ nisuyaṃ kaḍa-majjha-ṭṭhieṇa baḍueṇaṃ

[1] *ms* mahaha.
[2] *ms* antarā.
[3] *ms* assaṇassa.
[4] *ms* so.
[5] *ms* sesāla-maila.
[6] *ms* maghaṇaṃ.
[7] *ms* ajjammi.

1219. sāhusu gaesu tao bhaṇiyā Vajjā imeṇa jaha bhadde
eyaṃ maha khattiūṇa kukkuḍayaṃ desu a-vikappaṃ

1220. bhaṇiyo tīe ya anna-maṃsaṃ tuha demi so na icchei
tīe tay'-āgaheṇaṃ mārittā so [1]uvakkhaḍio

1221. eho ya leha-sālāi āgao tīe nandaṇo bhaṇai
amba maha dehi annaṃ sā jampai ajja vi na siddhaṃ

1222. tā roiuṃ payattassa tīe pisiyāo so sir'-uddeso
dinno so vi ya khāuṃ sampatto leha-sālāe

1223. bhoyaṇa-velāe taṃ kukkuḍa-pisiyaṃ baḍussa thālammi
parivittham na ya pāvai taṃ vatthu jay'-aṭṭhaṃ ārambho

1224. kiṃ eyāo dinnaṃ kassa vi kimpi vi imā bhaṇai neva
so jampai kattha siraṃ sā āha sa-paccayaṃ puṭṭhā

1225. royantassa ya sisuṇo appaṃ khajjaṃ ti tāva kaliūṇa
dinnaṃ siraṃ sa ruṭṭho jampai pāve kayam ajuttaṃ

1226. puttaṃ mareūṇaṃ taṃ ca siraṃ [2]tassa udara-desāo
kaḍḍhittā [3]dehi me lahu sā bhaṇai na hoi iya juttaṃ

1227. taṃ na [4]karesi tumaṃ jai tā bhattā bhavāmi ya na tujjha
tan-nehāo ya pāvā tayaṃ pi aṇumannai aṇajjā

1228. āgaya-mettassa ahaṃ evaṃ kāhiṃ ti suṇiya tad-dhāī
lahum eva leha-sālāo bālaṃ kaḍīe gahiya [5]naṭṭhā

1229. kahio se sabbhāvo bhāyavvaṃ na ya tao maṇāgaṃ
[6]bhaṇiuṃ kaḍīe gahiuṃ sampattā Piṭṭhicampāe

1230. jāva taru-cchāyāe vīsamae sā tao ya nara-nāho
kāla-gao ya a-putto asso ahisiñcio tattha

1231. bhamiūṇa nayarīe bahiṃ patto ya seṭṭhi-suya-pāse
hiṃsittā niya-puṭṭhiṃ purao dāuṃ pavattei

1232. nayarīe pahāṇehiṃ jaṇaṇī-sahio ya dārao tehiṃ
vihaveṇaṃ pavisittā ahisitto so hu rajjammi

1233. paurehiṃ tassa vihiyaṃ guṇa-jāyaṃ Dhāi-vāhaṇo nāmaṃ
jāo rāyā balavaṃ savvattha viniggaya-payāvo

[1] *ms* uvakhadio.
[2] *ms* kasa.
[3] *ms* dei.
[4] *ms* karemi.
[5] *ms inserts* sā.
[6] *ms* bhaṇiyaṃ.

1234. Vajjāe vi baḍueṇa saddhiṃ seṭṭhī-m-attho 'khilo vi viddavio
dāsī-dāsa-jaṇo sārā-rahio taha palāṇo
1235. kassa vi kālassa puṇo viḍhatta-vāso samāgao Kaṭṭho
saḍiya-paḍiyaṃ viloyai niyaṃ gharaṃ dāsi-jaṇa-rahiyaṃ
1236. pucchai seṭṭhī Vajje Sāgaradatto sa-dhāvio kattha
Mayaṇa-salāgā-kukkuḍa-dāsī-jaṇa-uccayā tahaya
1237. jā tuṇhikko ciṭṭhai pacchā kīro aṇeṇa saṃlattaṃ
n'āyakkhasi vaccha tumaṃ pi suyao taṃ nirikkhei
1238. vatthaṃ tam āvalantī sā bhannai evam eva tuha vi galaṃ
āmoḍissāmi jai payaḍasi maha-santiyaṃ cariyaṃ
1239. jampai suo iva atthi bhariūṇa īsāi eyāe
jīviya-saṃsayaṃ patto vaṭṭāmi ahaṃ tu ettha ṭhio
1240. uṭṭhittā Kaṭṭheṇaṃ sa-sambhamaṃ pañjarāo so mukko
taru-sāhaṃ caḍiūṇaṃ savvaṃ ca niveiyaṃ tassa
1241. Sāgaradatto jattha ya patto tam ahaṃ na ceva jāṇāmi
tatto Vajjā naṭṭhā bhaeṇa baḍueṇa teṇa samaṃ
1242. bhaviyavva-vaseṇaṃ sampattā sā vi Piṭṭhicampāe
pacchā Kaṭṭho seṭṭhī teṇa ya kaḍu-kīra-vayaṇeṇaṃ
1243. adiṭṭha-muggareṇa va pahao kampāvae siraṃ niyayaṃ
pecchaha vihiṇo duv-vilasiyāiṃ jāyanti [1]kerisāiṃ
1244. aghaṭita-ghaṭitāṇi ghaṭayati sughaṭita-ghaṭitāni jarjarī kurute
vidhir eva tāni ghaṭayati yāni pumān naiva cintayati
1245. kajjammi maṇo deyaṃ ahavā bahuehi kiṃ viyappehiṃ
suya-[2]rāyā [3]khameyavvo jattha suhaṃ tattha vaccāhi
1246. patte ya tammi kīre sa-baḍu-Vajjāe jhatti naṭṭhāe
dhamm'-āisu niya-davvaṃ dāūṇaṃ so ya nikkhanto
1247. saṃjāo gīy'-attho sāhūhi sa moio viharamāno
Piṭṭhi-campam uvagao uvāsae phāsuyammi ṭhio
1248. aṇu-gehaṃ so bhikkhai gavesamāno gao ya Vajjāe
gehe nāo tīe khudda-bhava-vasāe dhuttīe
1249. bhatteṇa samam ābharaṇagāṇi pattammi tassa chūḍhāni
ukkūviyaṃ ca naravai pāse nīo talāreṇaṃ

[1] *ms* kerisayaṃ.
[2] *ms* rāya.
[3] *ms* khameyavvaṃ.

1250. paccabhijāṇiya taṃ sā dhāī nivaḍai kamesu sāhussa
sā rovium āḍhattā samāyao tattha so rāyā

1251. jampai ambe eso ko sāhū sā vi bhaṇai tuha jaṇao
so vi ya nivaḍai calaṇesu sayala-loehi so nāo

1252. vegeṇa tāṇi naṭṭhāṇi tattha sārā niveṇa kāraviyā
na ya laddhāṇi pacchā vi se suo vinnavai rāyā

1253. kiṃ te pavvajjāe rajjaṃ pāsehi tāya rakkhehi
bālaṃ maṃ gaya-sayaṇaṃ muṇiṇā bhaṇiyaṃ mahī-nāha

1254. [1]jaha tujjha vaha-pariṇayā māyā [2]tujjha vi visesao jāyā
evaṃ veragga-karaṃ saṃjāyaṃ majjha taha rāyā

1255. a-thiraṃ ārambha-payaṃ naraya-duyāraṃ jiyāṇa bhava-
raṅge
bahu-rūvehiṃ [3]naṭṭāvayaṃ va rajjaṃ siva-viruddhaṃ

1256. siva-magga-satthavāho dhammo gahio mayā tumaṃ
bhadda
jaha maha kuṇesi bhaṇiyaṃ tā Jiṇa-dhammaṃ pavajjāhi

1257. bhaṇiyaṃ niveṇa bhava-sāyarāo tāreum icchasi jai [4]taṃ
jīvāṇ' aṇuggaha-paro tā ciṭṭhasu jāṇa-sālāe

1258. bhaṇiyaṃ muṇiṇā evam sayalaṃ sāhūhi parigao patto
jāṇāṇaṃ sālāe rāyā dhammaṃ suṇai itto

1259. saṃjāo so saḍḍho karei mahimaṃ jiṇinda-bhavaṇesu
jaha rāyā tahaya payā Jiṇa-maya-dhamm'-ujjuyā jāyā

1260. evaṃ [5]kayaṃ sāsanaṃ pabhāvaṇāe Jiṇinda-bhavaṇesu
māhaṇa-logo tatto paosa-vasa-perio santo

1261. Jiṇa-maya-vāyaṃ haṇium icchanto kūra-āsao a-dao
āvanna-satta-mahilaṃ evaṃ jampei diyaya-vaggo

1262. bhū-devayāṇa diṇa-yara-kappāṇaṃ [6]asesa-puhuvi-pūjā-
ṇaṃ
āesa-vihāṇeṇaṃ pūyam appāṇayaṃ kuṇasu

1263. nayar'-antarāo nīharantassa rāya-pujjassa assa sāhussa
niva-pura-jaṇa-paccakkhaṃ kavaḍa-parivvāigā houṃ

[1] *ms* jaṃ.
[2] *ms* majjha.
[3] *ms* maṭṭhāviyaṃ.
[4] *ms* ti.
[5] *ms* kayamāṇāe.
[6] *ms* āsesa.

1264. [1]thaṃbhittā pura-dāraṃ bhaṇiyavvaṃ erisaṃ tume vayaṇaṃ
uppāittā gabbhaṃ caliyā tubbhe kahaṃ nāha

1265. tā karun'-āyara piyayama eyâvatthaṃ [2]mamaṃ vi muttūṇaṃ
dhaṇa-dhanna-bandhu-rahiyaṃ kiṃ jujjai tujjha pahu gamaṇaṃ

1266. tīe bhaṇiyaṃ muṇiṇo mahā-tavā sāva-paharaṇā honti
to majjha marantīe ko aṭṭho hoi tas-samae

1267. teṇa ya baḍu-vaggeṇaṃ puṇo vi bhaṇiyaṃ vimuñca bhayam eyaṃ
manta-balā tah' aṇuggaha-parā ya naṇu māhaṇā honti

1268. dāvāmi dhaṇaṃ pauraṃ aparaṃ pi ya payoyaṇaṃ bhalissāmi
mahayā kaṭṭheṇa imā kāraviyā teṇa sikkāraṃ

1269. rāyāṇaṃ āpucchiya calio sāhū paoli-desammi
patto tīe bhaṇio jaha-bhaṇiyaṃ agga-uṭṭhāṇaṃ

1270. cintei so tāvassī pāuppāo kao pavayaṇassa
sāsaṇa-unnaim ahuṇo kāūṇaṃ paḍikkamissāmi

1271. nisunantu sayalā-loyā ettha parivvāiyāe jaṃ uttaṃ
mā bhaṇiha jaha nikkaruṇo esa tavassī ao suṇaha

1272. jai tāva esa gabbho majjha sayāsāo kahavi sambhūo
to joṇi-duvāreṇaṃ nireu paḍipunna-samayammi

1273. aha na ya evaṃ to bhindiūṇa kucchiṃ jhaḍitti nīharau
aha bhindiūṇa kucchiṃ gabbho dharaṇī-yale paḍio

1274. sā kavaḍa-parivvāī pāvā mucchā-vaseṇa dharaṇi-gayā
[3]paccāgaya-ceyannā abbhāsa-tthe die bhaṇai

1275. eyammi desa-kāle mante tante nie pauñjeha
tubbhehi jeṇa evaṃ karāviyā 'haṃ aṇicchantī

1276. niva-bhaya-gaya-ppabhāvā dhijjāīyā tao payampanti
kajjaṃ jaṃ jaṃ jampai taṃ savvaṃ kiṃ havai saccaṃ jao

[1] *ms* jambhittā.
[2] *ms* vasaṃ.
[3] *ms* pacchāgaya.

1277. āura-bhaṇiyaṃ ko pattiyāhi pāhuṇṇaya-jimiya-bhaṇiyaṃ ca
kāmanteṇa ya bhaṇiyaṃ jaṃ bhaṇiyaṃ ghettu-kāmeṇaṃ

1278. taṃ taha teya-pahāvaṃ paccakkhaṃ muṇivarassa daṭ-ṭhūṇaṃ
sāva-bhaya-vevir'-aṅgā bahuyā paesu se [1]paḍiyā

1279. jampanti pāya-vaḍiyā tumhāṇa tava-samiddhi juttāṇaṃ
saraṇ'-āgayāo amhe pasīya deyaṃ abhaya-dāṇaṃ

1280. evaṃ bhaṇie tehiṃ saṃkhitto teṇa sāhuṇā sāvo
jamhā saraṇôvagae uttama-pur sā na ghāyanti

1281. bhaṇiyā niveṇa tubbhe sa-putta-dārā vayaṃ pavajjeha
maha visayaṃ vā muñcaha aha te jāy'-āi pavvaiyā

1282. jaha sā dāsī u mayā gabbhe bhaṭṭhe aṇiṭṭha-ciṭṭhāe
evaṃ so vi viṇassau jeṇa ya tuha corio attho

1283. evaṃ tassa bhaṇantassa ceva muha-kanna-nāsiyāhiṃ to
kov'-ānalio paḍhama-dhūmo niggaum āraddho

1284. Kuñciya-suya-Jiṇadatto intaṃ daṭṭhuṃ jalanta-kov'-aggiṃ
jampai piyaraṃ bhīyo mae ya gahio imo attho

1285. tā tāya muṇi-varam amuṃ dub-bhaṇiyaṃ savvahā khamāvesu
sambhantā bhaya-bhīyā kamesu paḍiuṃ khamāventi

1286. paribhāviūṇa muṇiṇā kay'-avarāhā vi sāvagā ee
sāhammiya tti kāuṃ na ceva juttā viṇāseuṃ

1287. mukko Kuñciya-saḍḍho jāo samaṇo muṇissa pāsammi
teṇa ya veraggeṇaṃ Jiṇadatto sāvao jāo

1288. iya nāūṇa muṇīṇaṃ [2]samaṇīṇaṃ taheva saḍḍha-saḍ-ḍhīṇaṃ
mā abbhakkhaṇaṃ dejjaha jīviya-saṃsaya-karā jeṇa

1289. evaṃviha-guṇa-kalio Maṇivai-sāhū vi dāha-parimukko
sura-siva-pura-[3]mokkhāṇaṃ saṃjāo [4]bhāyaṇaṃ paramaṃ

[1] *ms* paḍiyaṃ.
[2] *ms* samaṇāṇaṃ.
[3] *ms* sokkhāṇaṃ.
[4] *ms* bhoyaṇaṃ.

MAṆIPATI-CARITA—ANONYMOUS

TRANSLATION

1. After adoring Mahāvīra the steadfast who is endowed with the thirty-four supernatural powers I will tell the story of Maṇipati which is full of jewels, to wit, the virtues of good *sādhus*.

2. The royal sage Maṇipati, rich in the virtues of the religious life through annihilation of the pain of burning (and therefore absence of physical imperfection was proper for him) was born a king in order to make known the excellence of the sacred doctrine.

3. There is a country called Kāśī, prosperous, auspicious, well supplied with food, free from the burden of taxes, stocked with cattle and other livestock and with plenty of good water and grain.

4. There in that pleasant country where the three aims of life are sought and which is a place of delight for merchants who traffic in many commodities,

5. is a city properly divided by gates giving access to squares, court-yards, and intersections of three or four roads, attractive and possessed of numbers of agreeable lakes and lotus-pools.

6. The sunrays reflected from the lakhs of firmament-kissing mansions might be regarded as its wealth of horses whilst its many streets are congested with crowds of men and women delightedly amusing themselves.

7. There ascetics are distinguished generally by their vows, merchants by their wealth, women of good family by their unsullied chastity and the opulent by their generosity.

8. There too the hearts of men are like mirrors of flawless jewels reflecting the joys and sorrows of others. That city is called Maṇipatikā.

9. There ruled a king whose glory was famed in the ten quarters of the world: he did not seek repayment of debts and his lotus feet were frictioned by the crores of jewelled diadems of the kings who bowed down in homage.

10. Like a sun to the darkness of his foes and like a moon to the lotuses that were his numerous kinsfolk was that king, Maṇipati by name, the jewelled lamp of the house of his race.

11. He was assiduous as a bee at the lotus feet of the divine Mahāvīra and resembled a *guru* initiating into widowhood the wives of his enemies. Now this king who was an ocean of virtues had a wife called

12. Pṛthvī radiant from her pure *tilaka* like the earth resplendent with rows of *punnāga* and *madana* trees; she had limpid jewels and was of high family.

13. She had three things delicate: the hair, the teeth and the nails; three things broad: the breast, the mouth and the forehead; three things red:

14. the tongue, the hands and the feet; three things deep: the navel, the soul and the voice; and three things short: the neck, the legs and the thighs.

15. The look in her eyes was tender; her hands and feet glistened like lotuses, and her teeth were like even, white peaks encompassed by the lofty firmament.

16. She had lucky marks on the thumb and at the base of the thumb and a line running up the forehead; her gait was that of a swan; her hands were decorated; and she was a storehouse of good qualities.

17. Their eldest son, heroic, generous, steadfast, upright, handsome, untroubled by sickness, skilled in the arts, mindful of services,

18. assiduous in attendance on the *gurus*, truthful in speech, popular, obedient, well brought up, was called Municandra.

19. Caravans brought each season's fruits, as soon as they were available, to this king as he enjoyed the fivefold pleasures of the senses.

20. Now one day arrived the hot season when the sun like an evil king is grim of aspect because it produces discomfort through the violence of its rays,

21. when the sun makes the lotuses tremble right to the pith of their stalks at break of day whilst the moon opens the blue water-lilies at the hour of midnight,

22. (and when the women moisten themselves with water, intent on removing the fever . . .?) This hot season having come suddenly,

23. the heat, permeating the spaces of heaven and earth, was smelting like a smith the movable and immovable world with the fire of the enemy of darkness.

24. Closely embraced by his royal *lakṣmī* which had waxed owing to his exceptional valour, his body bathed and adorned, and holding a fine *pāṭalā* bud,

25. in the early afternoon time the king was seated on a royal couch by an upper window of the palace and at the same time

26. Queen Pṛthvī was seated on a noble couch near the king. The king was resplendent like the full moon accompanied by his consort Rohini.

27. Servant-girls skilled in the proper preparation of the toilet, their bodies swathed, were combing his straight locks with golden combs.

28. Pṛthvī espied a white hair close to the ear of the king who was clad in black and lacking in lustre.

29. Her eyes opening in merriment, the firm orbs of her breasts heaving slightly, she said to the king: 'My dear, an envoy has come'.

30. Then the king quickly glanced outdoors and saw men and horses in the courtyard of the house but no envoy.

31. No envoy was announced by the ministers or by the various gatekeepers; so she said: 'What very important matter is happening here?'

32. Seeing the king plunged in care and understanding his expression and gestures she cast a glance at his face and thought :

33. His expression is amorous to a loved one, forthright to an honest man, energetic to a waverer, awe-inspiring to an enemy, agitated in sleep,

34. grim in adversity, frolicsome in joy, and indecisive when he himself is ashamed, whilst in sorrow it fades and becomes devoid of colour.

35. The revelation of the four quarters of the heavens, the cover of the outer garment opened wide, the fact that the seat has grown unsteady : these are the great signs.

36. The queen said to the king who was now very perturbed at seeing an envoy : 'Why have you become so perturbed, my lord ?'

37. The king recounted everything and with a clear radiance in her features, in tones that were sweet because of her laughter and deep from the force of her affection,

38. she said : 'What authority has a woman of good family for announcing an envoy and what wife who is devoted to her husband will give a false answer ?'

39. The king said : 'Tell me the meaning of this, my lady ?' Tapping that white hair she said plainly : 'This is the envoy of the sacred doctrine.'

40. Then with an expression which was hesitant from bashfulness the queen looked at her husband and said : 'If you are ashamed of being old,

41. I will put a check on all the people of the city by much giving of alms.' The king replied : 'Darling, I have had enough of jesting speeches.

42. I am not ashamed of old age that has come in due course to my house but of having let slip the opportunity to take the vows before a white hair was visible.

43. Alas ! Alas ! I am ill-starred, wretched, clinging to the family life, unmindful of the sacred doctrine, bemused by pleasures that are impure, transient and unsatisfying.

140. and taking a third pot she gave it to the *sādhus* full. The *munis* said: 'Lady, excellent and compassionate disciple,

141. for our sake this great offence of hers was committed, so do not say anything.' Greatly pleased she

142. replied: 'Reverend sir, having seen the fruit of anger here in this world, I am not at all angry.' The *munis* said: 'Tell us how.'

143. She said: 'Listen here in this city there is a merchant Dhanapravara with a very lovely wife called Kamalaśrī.

144. To them I was born after their eight sons, a daughter obtained by special devotion to a divinity and my parents bestowed on me the name of Bhaṭṭī.

145. Because my father declared: 'Let not anyone gainsay my daughter dear to my heart' I acquired the nickname of Accaṅkāriyā Bhaṭṭā.

146. As grows the digit of the moon in the black fortnight so I increased in knowledge of many arts and arrived at a matchless youthful beauty like a royal palace of the king of love.

147. Many suitors came for me but my father would not give me to them. He insisted: 'I will give my daughter to the man who will not gainsay her.'

148. One day, attended by female friends and servant girls whilst going to the Jaina temple, I was seen by the minister named Subuddhi.

149. Carried away by passion he said to my father: 'Give me your daughter: I will do whatever you say.' Then my father said to him:

150. 'This is what I have laid down: I will not give my daughter to any man who transgresses any prohibition of hers'. When he agreed to this I was given to him.

151. He married me with great pomp and I went to his house. When he had done his work he would come home at the middle of the evening watch.

152. One day the king asked the minister: 'Why do you go home quickly?' so he told him everything.

153. 'What will she do when angry? Let us see this curious point.' With this idea in mind the king kept him back; he was allowed to leave at a later hour and went home.

154. Seething with anger, I had bolted the door of the dwelling-house. Whilst I was asleep he arrived and called to me:

155. 'My lady, like the Rohana mountain you produce jewels but the jewels are virtues; forgive this my offence as I fall at your feet: I will not do this again.

156. The king held me back for a great while even though I repeatedly made to go out. I have been brought to ruin, for being in the service even of a divinity takes away all pleasure.

157. This is a death whilst the body is still breathing, a burning without fire, a bondage without shackles, a soiling without mire, a great suffering without being in hell; for to subject the good intellect of a man to the contumely occasioned by being in service is a sixth major sin in addition to the other five.

158. Therefore be gracious upon my head, lady, for I am but a kind of slave to you, and I will keep your prohibition for I am like the remains of a god's sacrifice.'

159. As I gave no answer to him as he fell at my feet he again, a second and yet a third time, spoke to me thus.

160. As I still gave him no answer he said: 'This, my misfortune, I brought to my house with my own hands.'

161. Because of these words spoken in anger a fire flamed up in me so I unbarred the door and, not heeding him, rushed out.

162. I plunged into the *aśoka* grove and eluded my husband who was close behind me. Emerging from there by a wicket gate I set out for my father's house.

163. Then I was seized by robbers who said, brandishing sharp swords and arrows: 'Wretched woman if you scream we will kill you.'

67. From us unhappy ones that love, that tenderness, that passion, that graciousness of yours has fled all at once.'

68. Hearing such cries the king said : ' Ladies, put aside your grief, since unions end in separations

69. ' Understand that everything is impermanent—kingdom, wives, royal *lakṣmī*, health, youth, strength, beauty—and that all this is to be taken from you,

70. ' for it is very blameworthy ; that sensual pleasures are the cause of an evil fate ; and that the cycle of transmigration has no firm foundation, but that the solid basis is the initiation prescribed by the Jina.'

71. Divested of desires, the king by this and similar teaching enlightened the women of the harem, chamberlains, serving men and women, attendants and other inhabitants of the city.

72. Having held ceremonies in the Jaina temples and donated manifold gifts he mounted a chariot together with the queen, after bathing and anointing his body,

73. With great pomp he went to an attractive grove of trees and received the initiation in the presence of Damaghoṣa Sūri according to the prescribed rule,

74. whilst Pṛthvī was entrusted to and initiated by the nun Suvratā. Municandra having bowed down to the *guru* and to his father and mother went home.

75. After going away from Maṇipatikā the distinguished *gaṇadhara* Damaghoṣa wandered in many countries accompanied by his retinue.

76. Maṇipati became very proficient in the eleven *aṅgas* including the *sāmāyika* and then studied the third *vastu* of the ninth *pūrva*.

77. Having received the assent of his *guru* the *muni* embarked on the solitary wandering life moving about, regardless of such a cold season,

78. with hair tied up, . . . not attached to a wife, full of love, bearing the discomfort of cold, of ill aspect, steadfast,

79. rejecting food, without possessions, his garment wet and productive of extreme discomfort, suffering pain, with ill-filled belly, without money or gold, sleepless, in poverty.

80. It is a similar cold that is referred to in the following well-known popular tale. In a certain forest there dwelt both a lion and a tiger.

81. Their conversation turned on whether the cold occurs in the month of *pauṣa* or the month of *māgha*. The tiger said: 'In *pauṣa*.'

82. But the lion said: 'The extreme cold occurs in *māgha*.' So they both decided: 'Let us ask some very expert person.'

83. Not far away from them an aged cat was just going into his lair; he was versed in parables and learned lore and had brought about the destruction of many mice and other creatures.

84. They went to the entrance to his lair and shouted: 'Old man'. He came up saying: 'What is it, my boys?'

85. He said: 'Now I have protectors, now I realise my own good fortune that at midday two persons have come to my house.

86. Welcome, my boys, for what reason have you come here?'. They replied: 'There is a discussion going on between us

87. whether the great cold occurs in *pauṣa* or in *māgha*: so you must decide.' Hearing this the cat was afraid and began to think:

88. 'He whose viewpoint I do not advocate will certainly kill me.' Then at this juncture he remembered a story of Mūladeva,

89. how two *piśācas* dwelling in the great forest met. Contentious speeches were made between them and one said:

90. 'My wife is beautiful.' The other replied: 'Not yours but mine.' Whilst they were thus wrangling, by the intervention of fate

44. So at daybreak I shall consecrate your eldest son Municandra as king and shall forthwith take the vows.'

45. Her heart made anxious by care, her eyes full of tears, wretched and dispirited, bowing low at her lord's feet, Pṛthvī addressed the king:

46. 'I did but jest: for the king this white hair is of good omen since he still has very many black ones.'

47. Laughing slightly the king said: 'My lady, by saying that this is a white hair of good omen do those who lust after this world console their hearts,

48. but in real truth it is the first envoy sent to say that old age is come; therefore I am exceeding, though but by a little, the limits of my predecessors.'

49. Knowing her lord's decision she let down her hair and fell at his feet weeping. Her eyes full of tears she began to speak:

50. 'Alas, my lord, you who are dear to my heart, fortunate, like an ocean of tenderness, why do you abandon to the ancestral spirits me and your son and your kingdom?

51. I and your son are dearer to you than your own life, so why do you go away leaving us without a protector?'

52. Then the king said: 'Do not weep, lady, but reflect on this, that the wanderer through the cycle of existence is never released from sickness, old age and death.

53. So now I shall take the vows.' She replied: 'What shall I, unhappy woman, do in the lay life when your feet are my refuge?'

54. The king said: 'This decision is fitting for those like us, but you are rendered tender by ease so that to refrain from bathing and other comforts will be hard to bear for you.'

55. She replied: 'I am not more attached to comfort than you; in your footsteps I will accomplish the initiation which is difficult to be carried out.

56. Did not Rājimatī who was fragile as a lotus take the vows in the way enunciated by Neminātha who was the adornment of the three worlds?'

57. The king said: 'My dear, for a woman who has made up her mind it is right to take the vows.' Whilst they were thus engaged in conversation the hour of twilight arrived.

58. They carried out the ceremony of the adoration of the Jina and other rites and when they reached the royal residence they engaged for a long time in discussion of the vows and then went to sleep.

59. At daybreak the king, having intimated his purpose to the leading men, said: 'It is my intention to give my kingdom to my son Municandra.'

60. They replied: 'Whose eyes are not rejoiced at the sight of the full moon of the king's moon, attractive, delightful, very distinguished, with excellent rays consisting of ambrosia?'

61. When the auspicious moment had been determined by the astrologers the prince was consecrated. Then the remains of the offerings were distributed and homage was paid him by the king and other citizens

62. and he became king. The decision to take the vows was communicated to the harem and to the citizens and the people wept copiously.

63. The women of the harem, withering like a lotus grove seared by a cold wind, rolled on the ground and took off their girdles and garlands.

64. They broke their strings of pearls, they smashed their bracelets, they threw away their rings; they abandoned their flowers whether threaded, interwoven, criss-crossed or bunched.

65. They shattered their ornaments, they undid their tresses, they rubbed off the collyrium from their eyes, they collapsed on the ground swooning and again and again they lamented thus:

66. 'You who are dear to our heart, alas, why do you go away abandoning us weak women, like pieces of meat? In fact we merit your pity.

115. Making a shrieking noise like a jackal and blowing on the charcoal with her mouth she went up to him, and when he saw her he was terrified.

116. 'Wretched man, to-day you shall cease to exist, I will kill you, take a last good look at the world of the living.' To these words of hers he replied:

117. 'Revered lady, moderate your wrath, I will do whatever you say.' She replied: 'If so then know that I am the goddess Tilabhakṣiṇī.

118. Give me your sesamum seeds and let their name never be mentioned.' Said the brahmin: 'This is a great clemency'.

119. Then she went home but the brahmin was seized by a burning fever. He made his way home with difficulty and straightway expired.

120. She said: 'Very good', and had him burned immediately with abundant heaps of hay and wood in the cemetery near the grass-land.

121. Through the force of the wind the fire took hold and then a spark fell on the clothes on the great sage's body;

122. but the body of the illustrious *muni* being because of the *kāyotsarga* in a state of bliss indifferent to pleasure and pain did not stir when he saw them suddenly take fire.

123. Her consort the moon having disappeared, the night laid aside the girdle of the constellations and abandoned the necklace of the stars. Attractive because of her garment of lovely moonlight,

124. speaking with lips the colour of betel from oft repeated twilights and lotus-eyed, she cast herself, as it were, into the western ocean which is her beloved.

125. When the hour of dawn arrived the cowherds came there quickly and were grief-stricken to find the *sādhu* Maṇipati in that condition.

126. They said: 'Alas! Alas! A terrible thing has been done by us all unwittingly; it is thus that by the power of fate a good action becomes a harmful action,

127. and even a friend becomes a cause of descending calamities; for the leg of the mother becomes a post for tying the calf.

128. Now we will report to the disciple Jinadāsa that the *sādhu* is in this condition for we know that he is active in good works.

129. Here in the city there are five hundred Jaina temples and in them he is solicitous in performing the *pūja* at dawn, noon and sunset.

130. Their door-keys are kept with him and therefore among the people he has received the surname of Kuñcika'.

131. Those cowherds told the merchant Kuñcika of the affair of the *sādhu* and he went there with an oiled hide taking his men

132. and had him brought to his house on the oiled hide after making obeisance to him and asking permission. Then he recounted to the *sādhus* what had happened.

133. They said: 'Disciple, what are we to do?' Kuñcika told them: 'The merchant Dhanapravara has a daughter Accaṅkāriyā

134. and in her house she keeps Lakṣapāka oil. Ask for some and bring it here quickly. With it I will heal him.'

135. The *sādhus* said they would do so and at once went to her house; and she, greatly rejoiced, rose and made obeisance to them.

136. She said: 'Tell me your business.' The *sādhus* told her and she bade a servant-girl: 'Bring me a pot of the oil.'

137. Meanwhile in his court in the paradise of Saudharma Śakra was extolling the virtues of Accaṅkāriyā Bhaṭṭā: 'Now listen,

138. because of her meritorious deeds she cannot even be roused to anger by a god'. Then a god came to test her.

139. He caused the pot of oil to fall from the servant girl's hand by his power. A second one was broken similarly. Then getting up herself

91. Mūladeva was passing alone on that road by night, and they caught sight of him and recognised him.

92. Running up they seized him with both hands and straightway addressed him: 'Learned sir, tell us whose wife is the more beautiful.

93. Said Mūladeva: 'Let each of you describe the good qualities of his own wife'. They replied: 'You yourself know but we do not know.'

94. Feeling his way by following the indications of their hearts and basing himself on their species he said to one of them: 'Listen to the excellences of your wife:

95. By the laughter in her eyes she is a mongoose, by her chattering a monkey, by her gait a panther, and by the qualities of her soul arising from the power of virtue a buffalo'.

96. Laughing the *piśāca* replied: 'It is true, there are these qualities in my beloved.' Then Mūladeva said to the other one: 'Listen now to the excellences of your wife:

97. 'She talks when she is not talked to and when she is spoken to she replies fifteen times over; and like the bell on the neck of a she-goat she makes a continuous tinkling noise.'

98. The latter replied: 'This is true, but which of them is the more beautiful?' 'Now listen attentively,' said Mūladeva,

99. 'Whom a man loves she is beautiful for him and there is no defect in her.' Thus spoke Mūladeva when the *piśācas* had seized him with their hands, and

100. they both released him with exclamations of approval. Realising that he too could satisfy both of his interrogators the cat said:

101. 'The cold occurs when the wind blows either in *pauṣa* or in *māgha*; in this connection the month is not the cause.'

102. Then they both said: 'Bravo! Bravo!' and being wise went to their own abodes whilst the cat entered his lair.

103. In just such cold the royal sage named Maṇipati arrived at the cemetery of Mahākāla in Ujjain.

104. After asking leave, there in a spot devoid of moving creatures he engaged in the *kāyotsarga* abandoning activity of mind, speech and body.

105. Then the sun, like a majestic elephant that had broken the tethering rope of day and had around it the golden chain of sunset, with oblique rays like the beast's twisted trunk, dismaying the thronging crowds,

106. went up to the occident mountain by the path of the firmament whilst in its wake the bees of night's newly risen swarm shone as they moved.

107. Meantime cowherds returning to the city saw the *sādhu* without a covering and, moved by compassion,

108. covered the *muni* with their garments intending to collect those cloaks at dawn and went to their homes.

109. Now outside Ujjain there lived a brahmin named Udaya whose wife was Seḍhanaśrī. This brahmin every year

110. had a big yield of sesamum seed; therefore he was commonly known by the nickname of Tilabhaṭṭa bestowed on him by the people. His wife was of evil conduct

111. and together with her sons she consumed the sesamum seeds. Then she reflected: 'If the brahmin asks about the affair of the sesamum seeds then an answer is to hand.'

112. Two things that are neither taught nor studied are there in the world of living beings: the fighting of cocks and the fertile wit of women.

113. Through such fertile inventiveness at the time of the night watch when there was darkness in the four quarters she covered her body with the feathers of many birds, and then

114. taking a platter and filling it with *khādira* charcoal she made her way towards Tilabhaṭṭa who was on the watch in the fields.

164. Having sought refuge in a place where there was no protection I was like a young deer overcome by fear of a tiger, with quivering eyes. They kept me in front of them as I made my way outside the city.

165. 'With her ornaments our daughters will become rich, so let us take them now,' so thinking

166. they seized all my ornaments and handed me over to Vijaya, chief of the bandit stronghold of Siṃhaguhā who became very affable.

167. He put me in charge of his mother and informed her: 'This woman will be mine: I intend to make her my wife.'

168. 'My son, this casket of supreme loveliness has been brought to you by a great store of merit from ascetic practices accumulated in a former incarnation of yours.'

169. So saying she brought me to her house and said to me: 'My dear, he is valiant, steadfast, determined, gentle, and handsome in body,

170. possessed of fortune and virtue, and generous in giving as should be the custom of royal chaplains; it is through your good fortune that he has appeared and he will always do your command.

171. When a woman's husband is vanished or dead, has entered the monastic life or is impotent another man may take the position of husband: this is the tradition in the world.

172. So my daughter, having arrived at the attainment of your desire through the power of the ripening of previously amassed *karma*, accept as husband this captain of men'.

173. I replied: 'Mother, do not speak thus; as a woman of good family even if I lay down my life I will not have contact with another man.

174. Even though the lust of life shall fade from my limbs like sweat when the body is fanned I will not bring two families into public disrepute.

175. In adversity find another husband: this is the popular saying: in fact what can appear inedible to the extremely hungry?'

176. As she could not overcome my resistance she said to her son: 'My son this woman from a good family will not accept another man.'

177. Then taking a whip he sought to master me but I would not comply. With a whirring sound he flogged me mercilessly till

178. I became like a *kiṃśuka* flower. Then his mother came up: 'You wretch, why are you carrying out such a merciless action?

179. 'If she will not have you why are you killing this girl?' Then angrily she snatched from his hand the hide thong.

180. Like a fine doll made up only of clothes I lay unconscious, so she had me picked up by the servant girls and taken to her house.

181. She then restored me to consciousness by sprinkling water and fanning and caring for me and brought me back to health by massage and bathing and feeding.

182. Later the mother said to her son: 'Leave this woman alone: women of famous chastity are possessed of magical powers.

183. In a certain forest an ascetic well known among the people was carrying out austere religious penance in a grove near a lotus pool.

184. A crane flew up from the lotus pool onto a tree and voided its ordure on him once, twice and yet again.

185. The ascetic then looking at it, emitted a *huṃkāra* and it was at once turned to ashes and he became proud of the supernatural power won by his penance.

186. One day he arrived at Pāṭaliputra and there he sallied forth deeming the whole world of no account in comparison with the ascetic exercises he had performed.

187. He went to the house of a very rich merchant where only after a long delay the merchant's wife Siṃhayaśas came to attend to him bringing alms.

188. He emitted a *huṃkāra* and glared at her with eyes full of wrath. She laughed and said: 'The crane, yes, but not I.'

189. Astounded he asked: 'How did you comprehend this?' She replied: 'In the city called Benares

190. the potter Nāgasama will reveal this incident to you.' He being curious at once set out for Benares.

191. In Nāgasama's house a suitable exchange of question and answer took place. The ascetic asked the potter: 'How did the lady

192. Siṃhayaśas know about the incident of the crane?' Then the other replied: 'Simhayaśas is a woman of famous chastity, an excellent lay disciple.

193. By the excellence of her virtue she had acquired *avadhi-jñāna* relating to the three phases of time. One day you came to her house for alms.

194. Whilst she was fetching alms for you her husband who had been out arrived; in preparing his couch and looking after him

195. the time passed. Then taking the alms she went out. You emitted a *huṃkāra* in order to burn her up but she said:

196. 'The crane was burned up thus by your supernatural power but I am not burned up in the same way, When you asked the meaning of this she sent you here'.

197. I have told you this incident as it happened. Through adoration of gods and *gurus* through showing respect to father and mother,

198. through compassion to living beings and similar virtues, through aversion to the wives of others and through *yoga* and *avadhi-jñāna* I knew of this story.

199. Reverend sir, nothing in this world is the result of family or of birth or of dwelling in the forest. A virtuous life is the main thing, and then the avoidance of passion and hate.

200. For the dweller in the forest may be of evil life, the dweller in the township of virtuous life. Where there is virtue there also is religion in townships or in cities.'

201. The ascetic said: 'My son, this is true, there is no doubt' and taking leave of him went to his own abode.

202. Women of famous chastity become endowed with similar supernatural powers and thus not even when men beat them can they be induced to accept the worldly life.

203. If somehow or other they are enraged they kill the evil man just as the man who lusted after Saudāsa's wife was killed by a puff of her breath.

204. King Saudāsa having established his son in the kingship went into the forest accompanied by Queen Mṛgadanti, heedless of the world.

205. A lecherous man holding in his hands a very savage bow entered that forest and espied Mṛgadanti.

206. That man of evil conduct and evil intent tried to seize her but she in her anger burned him up with an expiration of breath.'

207. Then the bandit leader, his passion dispelled by his

208. mother's words, sold me for much money to the head of a caravan of merchants who had come from the northern region and he took me intending to make me his wife. Many times full of desire be besought me

209. but I did not consent. Then for much money he sold me to a merchant who had come from the Pārasa coast.

210. He too acquired me for a wife and many a time he talked to me with persuasive speeches, sometimes civil, sometimes harsh.

211. As I did not consent in the slightest to his addresses he took me and fattened my body and drained off my blood.

212. Worms are produced in this; and with blood originating from the bodies of the worms cloth is tinted and becomes *kṛmi-rāga*.

213. Bloodless, pallid in body, all my beauty lost, bearing my body with difficulty I remained there.

214. Then my eldest brother called Dhanapāla by chance arrived at the Pārasa coast from Ujjain on the king's business.

215. With great difficulty he recognised me as I wept and, giving much money to that wretched merchant,

216. he ransomed me and brought me here to our parents and now that I am here I go every day to the feet of my husband.

217. Having taken on myself the obligations of a lay disciple and a pure vow of chastity for my life long, I shall not grow angry with anyone even when a great offence is committed.

218. My father procured this oil from the physicians in order to heal my wounds and bring back the colour to my body: its name is Lakṣapāka.

219. Thus having experienced the magnitude of anger how shall I become angry, reverend sir?' Meantime the god from Saudharma suddenly became manifest.

220. He said: 'Bravo! Bravo! disciple, you have overcome anger. Sakra extolling the conquest of anger in the midst of the gods,

221. cited as an argument your state of soul. Blessed are you

222. and full of merit,' he said and as he went to his abode he created a rain of jewels and similar objects. The *sādhus* delighted by her supernatural power praised her virtue and went back to Kuñcika.

223. Handing over the oil they said: 'Disciple tell us what we are to do.' The disciple replied: 'Go to your own abode

224. Whatever else is to be done that will I do by means of an inanimate substance.' Then when the *sādhus* had gone he oiled Maṇipati

225. and by the potency of that oil his pain was assuaged and that *sādhu* conceived of himself as fallen into an ocean of ambrosia.

226. He was tended by the good disciple Kuñcika and in course of time became free of disease and strong in body. Then the rainy season arrived.

227. The rainy season, a king, black from the sin of killing many unhappy women through the sorrow of separation slew with arrows that were rain showers the hostile king, the hot season, that tormented the minds of men.

228. Having the lightning as his emblem and creating with very deep rumbling the sound of drums and cymbals he made the earth, like a love-agitated woman to horripilate, as it were, with grass.

229. The earth, a young girl with mountains for hips, her breasts swelling and giving pleasure to the hearts of men, had joy in union with the rainy season, her husband.

230. Deciding that since the earth had produced many living creatures he would spend the four months in Kuñcika's vehicle yard.

231. Maṇipati requested permission to dwell there and made preparations to spend the rainy season. Now Kuñcika's son was called Jinadatta:

232. addicted to dicing and drinking and whoring he wasted his father's money. So the merchant Kuñcika, being frightened of his son,

233. buried a pitcher filled with money under the *muṇi's* dwelling but his eldest son who was standing in the distance caught sight of him.

234. 'Everyone knows these reverend *sādhus*: they are always tranquil, unconcerned by the affairs of others; they have no thought of earthly things;

235. the giving of instruction in the sacred doctrine is their fitting occupation,' so thinking he went in there when the merchant Kuñcika had gone out.

236. He dug up and took away all the money and then he levelled down the ground and left it. Afterwards he went about as he listed.

237. The reverent sage Maṇipati, devoting himself to standing in silence and other exercises, spent the time absorbed in meditation.

238. Then came the autumn, like one advanced in age, all pale-hued, the water with lotuses, the forest with *kāśa*, the firmament with clouds.

239. In autumn in the lake covered with lotus leaves the swan sleeps with his beloved, as it were, like an ornate necklace bunched together within an emerald vessel.

240. In autumn in the water glistening with flowers and in the firmament with its canopy of stars the solitary royal swan contemns the loveliness of the moon.

241. Thus the reverent sage gradually passed through the autumn time and he addressed Kuñcika, the disciple of Jaina ascetics in these words :

242. 'The sugar-cane is outstripping its hedge ; the gourds are plump-bellied ; the oxen are full of vigour ; and in the villages the wind has dried up the mud.

243. The roads have little water, the earth has become baked clay, the paths are trod by others, it is time for *sādhus* to be on the move.'

244. Then said Kuñcika : 'Do you want to leave me, unfortunate that I am ?' The *muṇi* replied : 'Meetings end in partings.

245. Then Kuñcika, the disciple of Jaina ascetics said to the *muṇi* : 'Reverend sir, when shall I see your feet ?' The *muṇi* said :

246. 'Ascetics and birds and swarms of bees and herds of cattle and autumnal clouds have no fixed abiding place.'

247. Kuñcika thought : 'The *sādhu* is getting ready to depart so I will take a look at the stored hoard there.'

248. As he searched he found that spot empty ; then suddenly feeling faint (like one asleep?) he thought in his heart :

249. 'This was known to the reverend sage and to me but not to any third person, so I think it must have been taken by this *muni*.'

250. Alas, alas, this avarice has an ill result that a disciple should harbour against such an excellent *muni* an unmentionable suspicion. A prey to this thought

251. everywhere restless, imagining people everywhere to be his enemies, he the miser did not find peace even for a moment.

252. When his family and his household were at rest he was restless; full of doubts about everything, not for a moment did he find tranquillity.

253. A dog gleefully gnawing a loathsome, stinking human bone, wet with saliva, full of worms, devoid of meat and completely savourless, has no apprehension even if it sees the lord of the gods at its side; for a mean man does not reck of the worthlessness of his acquisitions.

254. Kuñcika said to Maṇipati: 'Reverend sir, my hoard is not to be seen, who can have taken it?' The *sādhu* said to Kuñcika:

255. 'Earlier I told you to concentrate your mind with good intelligence, and not to hoard your wealth here, disciple. I who

256. relinquished my kingdom and glory and everything, indifferent in intention to friend and foe have stayed motionless as a post in your house and nothing of this I heard.

257. Though he hear much with his ears and see much with his eyes, everything seen or heard the ascetic must refrain from telling.'

258. Now the speeches exchanged between Kuñcika and Maṇipati and the sixteen parables contained in them are summed up in two *gāthās*:

259. the elephant; the necklace; the lion; the curlew; the cripple; the bull; the domestic koil bird; the sisters; the temple brahmin; Nāgadatta;

260. the woodman; the mongoose; the (hoard of?) ivory; the lioness; the wolf; and the female ascetic shall be the illustrative stories in the *Maṇipaticarita*.

261. Kuñcika said: 'I brought you from within the cemetery and nursed you to health, but greedy for my money you have become like the elephant calf.'

262. The *muni* Maṇipati said: 'Tell me, disciple Kuñcika, who was this elephant calf whom you hold up to me by way of illustration?'

263. The layman said: Listen, there is in the southern half of Bharata a river many of whose banks have been felled by blows from the tusks and trunks of forest elephants,

264. resplendent with dense forests of *campaka*, *aśoka*, *punnāga*, *nāga*, *svarga* and other trees

265. and diversified with herds of antelope, buffalo, wild boar, lion, yak, hyena and tiger roaming in the forest and with swans, cranes, warbling swans and other birds,

266. the Ganges; it is famed in the world because of Bhagīratha, and its water refreshes the plump breasts of the Vidyā-hara women when engaged in bathing.

267. On its bank there lived an elephant, the noble lord of a herd, with a terrible and towering body supported on his seven limbs, and hostile to other elephants.

268. That leader of the herd used to kill the elephant calves as soon as they were born lest they grew up to be his adversaries.

269. The pleasure of physical contact has a great woe: in herds the lords of herds do not want any other male which is conceived in the womb of a beast.

270. There was in the herd one female elephant endowed with intelligence; being pregnant she thought: 'he will kill my calves;

271. mercilessly he has killed five of my calves, so somehow or other I will save at least one of my sons.' With this idea

272. falsely affecting lameness she walked lagging in the rear and the lord of the herd though attached to her by affection gradually left her behind.

273. For a day or for two or three days he would abandon her going on ahead. She as she roamed saw an *āśrama* of ascetics

274. Putting a bunch of grass on her head she went thither at once and after making known that she had come for refuge she was hidden by the ascetics.

275. And there she brought forth a calf resembling the moon and *kāśa* and jasmine; and to him the sons of the ascetics gave the name Secanaka.

276. After a few days the elephant cow went to rejoin her herd, and the leader of the herd consorted with her unsuspectingly.

277. Secanaka when he saw the ascetics water the grove of trees that formed their *āśrama* with pots of water from the Ganges watered them too.

278. Playing various games with the sons of the ascetics as if they were loving parents and brothers he arrived at maturity.

279. One day he caught sight of that herd which had come there to drink water in the river Ganges and with the leader of the herd

280. he engaged in a combat and exulting in his strength killed him. The herd accepted him and then he thought in his mind that

281. he had been reared there in the *āśrama* by his mother through a stratagem, and some other cow might do likewise, so he destroyed the leaf huts.

282. The ascetics were enraged with the elephant Secanaka; and taking flowers and fruits they went to the court of Śreṇika.

283. The king received them with consideration and asked them the reason of their coming. They replied: 'Your majesty, on the bank of the Ganges there lives a *gandha-hastin*.

284. called Secanaka. Your majesty, he is worthy of your divine feet if you are able to capture him.' Then many men were sent

285. and going there with much equipment such as elephant cords and lutes to accompany singing, by slow degrees they captured him and brought him and showed him to the king.

286. He remained in a sorry plight bound to a tethering post and accepted sweetmeats but then begging for his former food ate different kinds of grass.

287. That *sāl* tree torments the elephant who has left the Vindhya mountain and tethered to a post he takes grass, his eyes filled with tears.

288. The ascetics coming there to the city addressed him mockingly : ' Secanaka, how pitiful your plight is now.'

289. Breaking the tethering rope under the influence of rage the elephant ran off. He killed the ascetics and then went to the bank of the Ganges.

290. Accompanied by his army King Śreṇika at once pursued him. Then the elephant's tutelary divinity spoke these words to him :

291. ' My son in a former existence this *karma* was imposed on you that you must of necessity become the riding animal of this king

292. Therefore go yourself and adorn the tethering rope so that you may be greatly honoured by the king and may obtain a diadem.

293. Then he at once put into effect this advice of the divinity and going to Rājagṛha himself stood over the tethering post

294. There abiding by the command of his divinity he was established by King Śreṇika as lord of the elephants and received abundant food of the best.

295. The rest of the story has been told incidentally. Just as the elephant ended by killing those ascetics who had sheltered and reared it,

296. so you, reverent sir, an intelligent being, have become devoid of intelligence and have now therefore given way to greed for my money.'

297. The *muni* said : ' It is not fitting for *munis* to commit theft. Have you not heard of the *munis* Śiva, Suvrata, Dhanada, Yaunaka and Susthita ?.

298. Said Kuñcika: 'Reverend sir, tell me who were those *munis* who did not commit theft?' Then the *muni* said: Listen

299. There is a country called Magadha whose excellences are sung by the bards and which is the meeting-place of those who seek the aims of existence, *kāma*, *dharma* and *artha*.

300. In it is a famous town called Rājagṛha resembling a celestial city whose water receptacles, in which the water never dries up, dance with jewels.

301. There dwelt a king Śreṇika who had set the likeness of the lord Mahāvīra on the palace of his heart and who gave abundant largesse at the wishes of his people.

302. He had two wives, the very flower of his harem, as rich in the qualities of elegance, beauty and youth as the Rohana mountain is in jewels.

303. One was Queen Cellanā, daughter of the king of the Ceḍis who was an ornament of the Haihaya race and the second whose name was Nandā was a merchant's daughter.

304. Queen Nandā's son was Prince Abhaya endowed with a pure intellect, very experienced in the use of conciliation, dissension, punishment and bribery.

305. His intelligence quickened by the seventy-two arts, he was engaged in promoting the welfare of his father's kingdom and harem and other affairs.

306. One day whilst making a tour by stages the lord Vardhamāna surrounded by a crore of gods arrived at the city of Rājagṛha,

307. and having marked off a purified enclave in the *caitya* of Guṇaśīla, accompanied by a numerous band of ascetics, he made a *samavasaraṇa* for the benefit of living beings.

308. Then the *vāyukumāras* removed the grass and wood and a *meghakumāra* sprinkled it with scented water

309. and the gods laid an attractive perfumed surface of jewels and gems and gold of diverse forms all around to the distance of one *yojana*

310. and to carpet it they distributed all around a rain of flowers of five hues, originating from land and water and expanding into divine blossoms.

311. They constructed archways at the four points of the compass ornamented with gems and gold and jewels and shaped like the emblem of Kāmadeva with images of *sāl* wood and *chattras*.

312. Then the chiefs of groups of gods built three excellent walls inlaid with jewels and adorned with a coping of gems and gold.

313. These three walls were designed, the inner one of gems by the *vimānapatis*, the middle one of gold by the *jyotiṣapatis*, and the outer one of silver by the *bhavanapatis*.

314. The doors . . . ; their copings were covered with gems, silver and gold and their archways bore emblems and banners.

315. All around they set up great pots of incense with a perfume of mixed agallochum and olibanum.

316. The gods falling at the feet of the Tīrthaṅkara made a long drawn-out lion's roar with their sonorous voices.

317. The townsfolk of Rājagṛha quickly bathed and anointed and adorned themselves and then with a joyful murmur resembling the sound of the ocean

318. came to Guṇaśīla in order to worship the Jina Mahāvīra. When they saw the three *chattras* they made a fivefold reverence

319. and a three-fold circumambulation and having worshipped went to a suitable spot and sat down. Having joined their hands in salutation they waited on the Jina.

320. King Śreṇika accompanied by his harem, sons and attendants, divesting themselves of swords, *chattras*, steeds, diadems and *camaras*,

321. worshipped the Jina Mahāvīra and sat down in the northeastern region. To this assembly of mortals and gods and demons the sovereign Jina

322. expounded that divine religion that realises abundant

323. bliss like a tree whose root is righteous conduct, whose branches are thickened at the base and firmly attached to the primary qualities, whose trunk is very pure virtue, whose leaves, always green, are the manifold abstentions, whose flower is fame and prosperity, whose fruit is incomparable bliss and whose source of water is pure faith.

327. Meantime a leper suddenly seated himself at the feet of the Blessed Lord and after worshipping him let his body exude pus

325. and besmeared with it the two feet of the Supreme Lord. When Śreṇika saw this his heart turned to anger and he thought : 'This great sinner

326. who thus sprinkles the Jina Mahāvīra, the great engendrer of the three worlds, with the pus from his body must be punished, but here in the *samavasaraṇa*

327. even enmities that can provoke disastrous incarnations are assuaged, therefore I will surely have him punished by my soldiers when he goes out.'

328. Meantime the Jina sneezed. The leper said : 'Die'. Then Śreṇika sneezed : and he said : 'Live'.

329. But when Abhaya sneezed he said : 'Either live or die.' When Kālaśaukarika sneezed he said : 'Neither live nor die.'

330. Exceedingly angry with him King Śreṇika said : 'How dare you say 'die' to the great Jina, the beloved of all living beings of the world ? '

331. Seeing the leper get up the king made a sign to his men and they went after him with swords in their hands

332. with the intention of killing him, but the leper rose up into the sky and the men reported to the king everything as it happened.

333. Having adored the Blessed Lord the king asked : 'Who, my lord, is this leper ? ' The Blessed Lord replied : 'He is not a leper but a god.'

334. 'If so then why does he besprinkle your feet with the pus from his body?' The Blessed Lord said: 'Listen and give attention.

335. There is a country called Vatsa, where festivals of various sorts are held and where the people are made happy by constant entertainments, the ornament of the Madhyadeśa.

336. And therein is a city Kauśāmbī resembling a girl with breasts like golden pitchers; it is resplendent on the earth like an upright post at the confluence of the river Jumna,

337. by its greatness a Lankā, by its wealth of pleasures a Dvāravatī, by its charming aspect an Uttarakurukṣetra, by its riches an Alakā.

338. There ruled a king Śatānīka of incomparable and immeasurable might who had succeeded in overcoming the armies of others and who had a hundred gleaming lines of array.

339. He was a tree to the birds that were his suppliant people and like Simhaladvīpa a mine of jewels that were spotless virtues; by the manifest fire of his valour he consumed the hostile hosts.

340. There in that city there dwelt a brahmin named Seṭuka; he was stupid and illiterate and had not studied the *śruti* and *śāstra*.

341. There was the seal of poverty on his head, he was addicted to pleasure and he had a knowledge of dancing. When his wife Somadevā became pregnant

342. she said to him: 'Now I am about to give birth and shall need maintenance, so earn some money.' He said: 'What I am to ask for?.'

343. She said: 'Garland the king aright with flowers and fruit: you will not be prevented from entering and he will be pleased and give you something.'

344. The production of sugar cane, the ocean, the cultivation of grain, all these result in the attainment of riches in one day and so does the king's favour.

345. So he garlanded Śatānīka with flowers and fruits and passed his time expecting to receive money.

346. Now in Ujjain there was a king called Pradyota and he came against King Śatānīka with his army.

347. Having crossed the Jumna and encamped his army in the area south of the city he harried the country.

348. Out of fear of Pradyota Śatānīka crossed the Jumna and went into the wild northern area by the river bank.

349. The king remained there and cut off the ears, noses and lips of King Pradyota's people when they went in search of water, grass, wood and so on,

350. whilst with his own men he prevented the entry of grain and other supplies into the camp. Pradyota was worn out and fled by night.

351. He was recognised by Seṭuka who had gone to get flowers and reported this to his own king who was pleased and said: 'You, good sir, what shall I give you?'

352. He replied: 'I will ask my wife before making a request.' He came home and asked his wife who reflected:

353. 'When he has obtained great wealth he will certainly scorn me since men when they are influenced by a position of authority become blind.'

354. So she said to her husband: 'Demand food from the best kitchens and a *dīnāra* and a perquisite every day: do not bother about anything else.'

355. So that temple brahmin apprised King Śatānīka who agreed to his words. Every day he

356. ate in the best kitchens and received a dīnāra and a perquisite. Then the principal functionaries and the others thought in their hearts:

357. 'This man is highly esteemed by the king; let us then win him over by showing him respect and by gifts.' So they gave him clothes and ornaments and similar things.

358. He became extremely prosperous and endowed with sons and other progeny and had a lofty mansion erected in the sight of the people.

359. He would eat the alms out of greed and then vomit what he had eaten and the food was not digested; and so he became a leper through disregard.

360. The man who disregards an illness, an evil-natured friend, an enemy or a wife of bad conduct later falls into piteous misery.

361. Suffering from leprosy he oozed pus and blood continuously. Then the leading men informed the king: 'Your majesty,

362. he is suffering from an infectious disease and is loathsome even from afar; therefore sir, for him to eat in the best kitchens seems extremely repellant.

363. By touching of pots and pans, by vomiting and by eating and sleeping together there is contagion of diseases.'

364. With the king's approval the notables said to Seṭuka: 'You remain in your house and send your sons to the king.'

365. He accepted their advice and sent his sons everywhere. In the course of time they began to intimidate their father.

366. Afterwards they had a hut built for him outside the house separated from his sons and daughters-in-law.

367. He began to think: 'They have attained prosperity through my wealth and now they scorn me.

368. Bulls ungratefully smash in with their horns the banks of streams from which when thirsty they draw water.

369. The Pulindas dig up the roots of the very *palāśā* tree from whose leaves they get food, from whose flowers garlands and from whose bark perfume.

370. Self-conceited and ungrateful the lotuses mock that same moon by whose grace they were made to expand.

371. Similarly the Śabaras burn the Vindhya mountain thanks to which they have been exempted from excessive heat; contact with the wicked is perdition.

.72. I will make them tear themselves with their own nails, I will make them fall into great misery. So he called his sons

373. and said: 'What sense is there for me in living when I am in this condition? So bring me an animal at once and tie it here

374. so that I make an offering with *mantras* and may offer it to you; then cook it and eat it for this is our family tradition.

375. Then after living as a hermit I will abandon this life.' That shameless family fetched a goat and tied it in a pit.

376. He gave it continually the leavings of his food and drink and even made it eat the discharge from his body.

377. He used to pull out its hair and examine it until it had become leprous; then he offered it to them and they killed and ate it.

378. The bodies of all of them then became infected with the disease of leprosy whilst Seṭuka arose and went into the forest.

379. Being thirsty he drank somewhere in a pool, water

380. fouled by the bark, leaves, flowers and fruit of *bibhītaka* and other trees and by the heat; and being averse to life and desirous of release from it he went on drinking the water. Within a few days his leprosy passed from him.

381. When he came back home his family asked him: 'How has your leprosy gone away?' the brahmin replied: 'It was removed by the gods.'

382. He looked at his family diseased by an oozing leprosy: and said: 'You are experiencing all the fruit of contempt for me.'

383. They asked: 'Did you infect us with this leprosy?' He replied: 'Yes'. Then the people cried: 'Shame upon you'.

384. Greatly condemned by the people he went from the city of Kauśāmbi to Rājagṛha and entered the city gate-keeper's house

385. who said to him: 'Stay with me and I will provide.' So he used to give him the oblation offered to the *yakṣiṇī* of the gate,

386. and this he would eat. One day, continued the Jina, I arrived here and held a *samavasaraṇa* in the *caitya* of Guṇaśila and the people sallied forth.

387. Making a vow that he would worship me the gate-keeper came to my presence leaving Seṭuka to remain at the gateway;

388. and whatever loaves and other eatables had been put before the *yakṣiṇī* heedless of his own life he ate them all up

389. until he had satisfied his hunger. No sooner had his food arrived as far as his throat than leaving the gateway he moved about thirsty and thought:

390. 'Blessed are the living creatures whose home is in the water, that pass their time immersed in the water.' Then, the stab of colic coming on him, he died tormented by the pain of harassing thoughts.

391. He next became a frog in an amply full tank here in Rājagṛha, and being immersed in the water he disported himself to his heart's content.

392. One day whilst on a tour I again came here to this city and the people who had come to the tank for water were saying:

393. 'Move quickly, let us worship the Blessed Lord, the Tīrthaṅkara who is praised by gods and demons.' The frog thought in his heart:

394. 'Where did I hear of the Tīrthaṅkara?' and as he thus reflected he obtained a recollection of former births and saw the whole of his former existences.

395. Whilst he was moving along the road absorbed in devotion in order to worship the Tīrthaṅkara I was coming after accomplishing an intense meditation.

396. Meantime King Śreṇika surrounded by every pomp was on his way to worship me. One of the horses

397. struck that frog with its hoof and as he was engaged in an auspicious meditation he was reborn in Saudharma as one of the *dardurānka* gods.

398. He attained to *paryāpti* and saw the manifestation of his body and was astonished. He had an intuition of his former existence and knew this by *avadhi-jñāna*.

399. 'Aforetime I did not praise the Blessed Lord; now will I praise him going of my own volition,' so thinking he set out, but Śakra said these words:

400. 'The devotion of Śreṇika is fixed on the Jina Mahāvīra and on no-one else.' So the *dardurāṅka* god was commissioned by the gods to test

401. your devotion. He came and transformed himself into the semblance of a leper in order to delude your eyes; and coming up to me

402. sprinkled my feet with *gośīrṣa* sandalwood. You imagined he was besprinkling them with the purulent discharge of leprosy'. Then King Śreṇika said:

403. 'When you sneezed my lord, why did he say: die?' Said the Jina: 'He spoke these words of devotion to me as an expression of the real truth:

404. 'why, blessed lord, do you remain in the cycle of transmigration? Go to utter *nirvāṇa*'. To you, king, he said: 'live', and now listen to the grounds for this.

405. Whilst you are alive you enjoy comfort but when dead you will have great misery in hell, so live, he enjoined you. For Abhaya both fates are proper.

406. Whilst alive he enjoys comfort and when dead he will go to supreme bliss in heaven. So he expressed both wishes in respect of Prince Abhaya.

407. But he who whilst alive slays many living beings will die and go to hell: so he said to Kālaśaukarika 'neither live nor die.'

408. Hearing this the king's heart was filled with sorrow and he said: 'With you as my lord shall I go to hell?'

409. The Blessed Lord said to the king: 'Your life was aforetime bound to hell, nor am I your lord, therefore abandon infirmity of will.

410. Wipe away the tears, Śreṇika, as one who maintains a very pure righteous conduct, you, rising from hell into Bharata, will in the *utsarpiṇī* era

411. be the first *tīrthaṅkara*, the lord Śrīpadma.' At these words he was horripilating like a *dhārā-kadamba* when rain falls from a cloud.

412. Again worshipping the Jina he asked: 'Is there any means by which I may avoid going to hell?'. The Blessed Lord then said:

413. 'If you make the chief cook, the brahmin woman Kapilā reverently give food and drink to the *sādhus* and adore them in heart

414. or if you prevent Kālaśaukarika from killing buffalo even for one day then you will not go to the hell world.'

415. Then having worshipped the lord the king set out for the city. Suddenly in a pond lying by the edge of the road to the city he saw

416. an acolyte catching fish and had him called to his presence, saying: 'I will give you something to make up for this, cease from this evil task.'

417. Then as he entered the city he saw a Jaina nun big with child roaming about the market and calling her he took her to his house.

418. From fear of opprobrium falling on the Jaina religion he himself took care of her giving her employment in his household. Then the *dardurāṅka* god became manifest there.

419. Tossing his loose ear-rings and wearing ornaments fashioned to his own inclination the god stood forth, possessing an excellent and resplendent body, and said:

420. 'Blessed are you, king, in that even the gods in their abodes of paradise praise and esteem your virtues with increased zeal for virtue.'

421. 'Gods are not seen without reward; this is a phrase widely current in the world. Therefore I accept this necklace and these two spheres,'

422. replied Śreṇika and the god made his way to his paradise whilst King Śreṇika went to see Kapilā.'

423. He spoke to her in a conciliatory way: 'Show reverence to these our *gurus* and give them gifts of food; I will give you whatever you ask.'

424. She refused and said: 'Even if I die I will not thus adore them.' To Kālaśaukarika he spoke with vexation shouting:

425. 'My son, abandon this practice: I will give you at once whatever you ask for.' The latter refused and said: 'Many people are pleased with me.'

426. Now the cruel Kālaśaukarika had a son called Sulasa who through the efforts of the minister Abhaya had become an excellent Jaina lay disciple.

427. Śreṇika realised: 'These two are not predestined to enlightenment and will not accept the Jaina faith, just as objects dyed with red lac will admit no other colour.

428. The carnivorous Kālaśaukarika will kill five hundred buffalo and incur a hell life in the seventh mansion,

429. out of compassion for living beings his son had removed to a distance the five hundred buffalo but he knew of this by *vibhaṅga-jñāna*

430. He sent for them and killed them and having become self-conceited in sin he suffered from sixteen diseases and afflictions: asthma, cough and so on.

431. And here in this life his sense perceptions became inverted.

432. He thought that an evil stench was a perfume, filth divine food and a heap of thorns cotton wool. His son recounted this to Abhaya who being endowed with intelligence, said to Sulasa.

433. 'Through this, this very sinful man suffers hell-like misery and a delusion has arisen in the field of his senses,

434. so let him have whatever corresponds to his inverted perceptions.' Sorrowfully his son gave him filth and he imagined it to be sandal-wood perfume.

435. The water of a drain he thought to be pure and fragrant and drank of it; he ate food that was unpleasant-tasting and putrid, imagining it to be the best;

436. and a heap of thorns he believed to be the finest cotton wool. Then the wretched man died and went to the Apratiṣṭhāna hell of the seventh mansion.

437. When the worldly funeral had been celebrated the people said to Sulasa: 'Accept your father's place,' but he, being afraid of sin, refused to.

438. The people of his household said: 'We will share whatever sin you wish and will take it upon us: kill one buffalo with your own hand

439. the remainder of your retinue will kill the others.' Then said Sulasa: 'Bring me at once an axe.' It was brought by the people of the house.

440. Taking it Sulasa cut his thigh and fell on the ground weeping; he said to his household: 'Take this pain and share it.'

441. The people said: 'How can another's pain be taken?' Then Sulasa said: 'How can sin which is the cause of reincarnation in hell be taken over from one's household?

442. Whatever act, profitable or pernicious, a living being does here in this existence, he himself enjoys its fruit in another world.

443. Therefore do not, a prey to passion and hate, kill innocent creatures, do not go to an existence in hell, extremely terrible and full of misery throughout.'

444. Then Sulasa having enlightened the people of his household pursued the peerless religious duty of a disciple that is rooted in righteous conduct.

445. The necklace with the eighteen links was for Queen Cellanā, whilst to Nandā Śreṇika gave the two circular spheres.

446. 'Am I like a child that you give me a child's plaything?' she exclaimed in anger and hurled the two spheres against a pillar so that they were broken.

447. From one there emerged two earrings and from the other two cloth garments. Queen Cellanā demanded this but King Śreṇika said :

448. 'As you were the one I loved best I gave you the god's necklace whilst to her I gave this plaything in condescension.

449. By her deserts the earrings and clothes came out of it when it was broken ; how is it right for them to be taken from her and given to you ? '

450. Again Cellanā said : 'If you do not give me these I shall die.' The king said : 'Do as you like.'

451. Hearing the king's harsh words Cellanā got up in a rage and climbed to a window of the lofty upper storey.

452. as she was letting herself go she heard an altercation down below between the rider of the elephant Secanaka, and his wife Magadhasenā.

453. 'Let me just listen to their excited conversation afterwards I will leap off' so thinking she stood there and listened carefully.

454. Magadhasenā said to her husband in the Māgadhī dialect the characteristic of which is that the 'r' is pronounced 'l' :

455. 'My dear, there is a great festival of the courtesans in the city, when adorned each in her finery, they

456. will go to the park. So give me the *campaka* garland, the ornament of the elephant Secanaka so that I may have the first place among them'.

457. The rider of the *gandha-hastin* Secanaka replied to her : 'Darling of my heart, the king will certainly be enraged with me.'

— She said :

458. 'If you do not give me the *campaka* garland for the courtesans' festival here in lovely Rājagṛha thronged with men and women then in your arms I shall abandon my life.'

— Then, acting at the instigation of the elephant rider, the elephant groom who was surnamed Cila said ;

459. 'A fish does not live long on land, a flame does not burn for long when it falls into the water, a frog does not croak for long when hit with blows from a stake: so why do you wish to destroy us?'

— She replied:

460. 'The fish must live, the flame must burn, the frog must croak, sooner or later the initiation must be taken.

461. If you do not give me this *campaka* garland ornament, starred with excellent head-jewels and resplendent with a string of pearls then in your arms I shall abandon my life.'

— The elephant groom said:

462. 'A very thin thread will snap, a branch when bent will break and a wife who speaks thus brings misfortune to a good man.'

— Magadhasenā said:

463. 'Not every thread that is thin snaps, nor does every branch break nor does every wife bring misfortune because she thinks that a good man is a bad man.

464. 'If you do not give me the *campaka* garland, etc. . . . '

— The groom shook the elephant rider saying: 'You bad man.'

465. 'Charioteer, why do you waste words? When the castor oil plant is greatly bent it breaks but it does not give: such is the nature of bad trees and plants.'

— She said:

466. 'What is faulty only in name is not pernicious in every part: a castor-oil plant is useful . . .

467. If you do not give me the *campaka* garland for the courtesans' etc. . . . . '

— Then the elephant groom said:

468. 'Gardener, why do you bother about the *nīm* tree? What you are watering will give bitter fruits for that is the nature of bad trees and plants.

— She said:

469. What is not utilisable in one place why should it not be suitable elsewhere? A *nīm* fruit when spoiled is used for medicinal purposes.

— Again she said :

470. If you do not give me the *campaka* garland for the courtesans, etc. . . . .

— Again the elephant attendant said :

471. Whoever digs up the roots of a tree whose flowers and other products he eats and under whose protection he dwells is of a swinish nature.

— Magadhasenā said :

472. The man who thieves from one person may be the preserver of the property of another : not every man who destroys a tree is in every way like a pig.

473. If you do not give me this *campaka* garland ornament, etc. . . .

— The elephant attendant said :

474. ' You will not bathe in the water of the Māgadhī, you will not drink its water, you will not amuse yourself on the Vaibhāra mountain : in short if you cease to exist what will there be ?

475. Gold becomes pure when beaten, when beaten clothes become clean, drums when beaten give forth sound, when beaten women become obedient.

476. The elephant rider said : ' There are hundreds of women for me ; if you do not put this advice into effect you will die without having any pleasure.'

477. the elephant groom said : ' He whose mind will not respond to his own interest when people talk to him of his interest is brought under control by burning just as the *palāśa* tree was burned by the brahmin.'

478. The elephant rider asked : ' Who was this brahmin, good sir, whom you referred to in my presence ? ' The other replied : ' Listen attentively :

479. In a principal city of the northern country where there were no *palāśa* trees dwelt a brahmin and on one occasion he went

480. to a village where he saw a *palāśa* tree resplendent in the pride of spring, bearing flowers like the nail marks of Kāmadeva

481. Astounded in mind at seeing it he took seeds of the *palāśa* tree, went to his own town and sowed them in an excellent garden.

482. He watered the plant again and again until it had become a big tree, and still he did not cease watering it, being eager to have the flowers.

483. But watered in this way it became delicate and put forth many shoots yet did not flower, so in a rage he kindled a fire at its root.

484. and it matured into a tree and this *palāśa* tree at once flowered. In just the same way how is this woman to be won by men who are intent on being conciliatory ?

485. Moreover because of her inborn nature even though repeatedly persuaded she does not heed her own interest. Do not listen .We shall follow each of us his own interest.

486. He who furthers his own interest also furthers his neighbour's and is greatly esteemed like the goat to which King Brahmadatta gave the jewelled necklace.

487. The elephant rider then asked : 'Who was this king Brahmadatta ?' The groom then replied, whilst Magadhasenā listened :

488. In the city of Kampilla which is like a *tilaka* for the women who are the glory of the Pañcāla country there was a king Brahmadatta, lord of the six regions of Bharata.

489. One day he went out from the city to exercise his horse and, being carried away by the animal found himself in a great forest.

490. The horse grew exhausted and stopped and by following the track of its hooves the troops followed him and brought him back to his city.

491. At night in his dwelling house the king was asked by his principal queen : 'How did the horse run away with you and what happened to you, pleasant or unpleasant?'

492. The king said : 'Listen, my queen, the king of the Yavana country sent me a splendid horse, distinguished by its beauty and lucky marks.

493. I mounted it and quickly set it galloping on the horse track; then when I touched it with the whip for a trial of speed

494. . . . at breakneck pace that horse bore me into the forest quickly drawing me away from my troops.

495. Alone I went there, fearless in heart, into the terrible forest with its various trees and lianas and thickets, full of hordes of various wild beasts.

496. Having by then penetrated far into the forest the horse was exhausted by thirst and so was I; accordingly I set about searching for water.

497. Then I saw an extensive lake, its surface covered with lotuses and water-lilies and frequented by various kinds of water creatures and many birds.

498. which was always a-flower—with splendid red *utpalas* in the twilight, with *kumudas* in the moonlight and with blue *utpalas* in the . . .

499. It resounds as it were with the humming of bees and chants with the voices of swans and in the wind dances as it were with hands that are the leaves of lotuses.

500. Having watered my horse in the lake and tied it to the root of a banyan tree by its brink I went down to it to bathe.

501. I drank of its waters pure like the hearts of good men, cool like the discourses of reverent monks and salutary like the Jaina doctrine.

502. I bathed and as with my whole body refreshed I emerged from the water, I saw a very lovely Nāga princess.

503. And seeing that girl with her delicate hands and feet like the royal abode of the monarch whose emblem is the dolphin I thought to myself:

504. Neither in a dream nor in a sculpture nor in a painting nor in many tales did I see or hear of another woman so beautiful.

505. Was this lovely and delicate woman endowed with all qualities and fashioned with all reverence made by the creator from the quintessence of everything?

506. Her beauty must I think have been wrought by all the gods from the essence of the *apsaras* in order to astonish the world.

507. As she walked the sound of her anklets and her bracelets as they were jerked by the force of her movement would perturb even the minds of *munis*.

508. Whilst I was thinking thus about that girl who was a drug to delude the mind there descended from a neighbouring banyan tree

509. a blunt-nosed snake, and the girl transforming herself into a female snake lay with it, enjoying her pleasure indifferent to shame.

510. Then I thought: 'Shame on women who are so given up to illusion that one who is beautiful and of good family should lie with a blunt-nosed snake.'

511. Then again I reflected: 'I am a king and it is my duty to protect the good and punish the wicked so

512. I will punish these two who are committing an offence. Then I lashed them with blows of the whip and only ceased when my anger had abated, and neither one of them was visible.

513. So I had learned that this blunt-nosed snake of the race of the *vyantaras* sometimes lies with this lovely Nāga woman.

514. At that juncture my troops arrived following the track of my horse's feet and I came back here safely, my lady.'

. . . . .

515. A Nāga prince of handsome aspect, radiant like the rays of the sun, illuminating the ten quarters of the heavens, his body adorned with celestial ornaments (stood there.)

516. He said to the king: 'Hail, King Brahmadatta, mine of virtues, I am the husband of the Nāga woman you saw in the lotus lake.

517. She was the one whom you whipped there and weeping loudly she came to me and said: 'My lord, I

518. had gone away from you into the Bhūtaramana forest to the abode of the *yakṣiṇī* Laḍhikā for the sake of your offering.

519. I bathed in the lotus lake and whilst I was bathing there King Brahmadatta came along carried away by his horse.

520. And there in that spot he repeatedly made advances to me, my lord, but I replied: 'I want no man but my husband.'

521. Then he grew angry and kept whipping me with a crackling sound. Somehow or other through your grace I made my escape more dead than alive.'

522. After hearing what she said I came here in burning anger thinking: 'To-day this inhabitant of earth will cease to exist here.'

523. Meanwhile when you were asked by the queen what had happened to you in the forest I paid careful attention

524. and I understood from what you related to the queen all my wife's actions. Pardon me this my fault.'

525. The king said: 'What fault is yours, the disposition of whose heart is very pure? The fault is that of this deceitful woman.

526. Her mind is as unstable as the ears of an elephant, her behaviour in love is as unsteady as the lightning's flash; she will make a man believe whatever her mind lists.'

527. The god replied: 'An encounter with a god is not without fruit, so choose a boon.' Then the king said:

528. 'I revel in the wealth of elephants and horses and chariots which are the glory of the six regions of Bharata; yet indeed the encounter with a god is not in vain so I ask

529. that in my country adultery, theft and poverty, untimely death and famine should not exist.' The god then said:

530. 'King, this is typical of a man who is bent on doing good to others, bravo! bravo! but choose some other boon, king.' The king then said:

531. 'I would like to understand the speech of creatures that have bodies and are born from embryos.' Again the god said: 'I have granted you a great boon,

532. you will understand but if you reveal this to any other person your head will at once burst into seven parts.' Having said this the god went to his abode.

533. One day whilst the king's toilet was being attended to in the massage room his tame *koil* bird spoke thus to her mate:

534. 'My lord, fetch me some sort of ointment from among the king's unguents; and I will remove the weariness of mind and body.'

535. The male *koil* bird said: 'Am I weary of life?' Understanding their conversation the king laughed.

536. Then the queen asked: 'Why did you laugh, my lord?' and repeated the question with insistence but the king would not in any way reply.

537. She said: 'If you do not tell me I shall certainly die.' Then the king replied: 'Whether you die or not I shall assuredly die if I tell you'.

538. She did not believe the king and said: 'Tell me in order that we may both die at the same time.' Then the king yielding to his love

539. had a great funeral pile built in the cemetery with the finest timber, and said: 'When I have gone there I will tell you the cause of my laughter.'

540. Having bathed and anointed his body he mounted an elephant together with the queen and went out from the city after distributing largesse to the people.

541. People meeting in the bazaar and at intersections of three and four roads and on the terrace roofs were saying: 'For what reason does the king want to die?'

542. whilst others would reply: 'He is to reveal something to the queen and after that he will die.' Then the king went outside.

543. Now there was a herd of goats there and a female who was in kid said to her husband, a good he-goat: 'Remove my pregnancy longing

544. by giving me one sheaf from the load of reaped barley.' He replied: 'This barley, my dear,

545. is fodder for King Brahmadatta's horses and if I were to take even one straw of it I should die.' She replied: 'If you do not fetch it I

546. shall at once die.' He answered: 'If you want to die then die: I shall live and have other wives.'

547. She continued: 'This king, my lord, is dying for the sake of his wife, you are unloving and inconsiderate, shame on such a man.'

548. Again the he-goat said: 'He is a fool, this king, who is going to perish for the sake of his wife. Are there not other women?'

549. Comprehending the nature of their remarks and replies King Brahmadatta thought: 'Why should I abandon life which is hard to attain, for the sake of a wife?

550. By nature he is a beast, but I also by infirmity of reasoning am a beast'. Straightway he threw his golden garland on the neck of the goat

551. Then turning back the king arrived at his palace and said: 'I am not dying; you do what you like.'

552. Then too the queen herself turned back from death. So you, elephant rider, just shake off this woman:

553. let her do what she pleases, there will be other women for you.' Hearing this Queen Cellanā thought: 'What the elephant groom says is right;

554. if I die alone what will that have meant to Śreṇika? There are many other fine women for him.

555. As I have not carried out austerities I shall if I die go to an evil fate.' Thus she refrained from death and passed her time with pleasure to herself.

556. Kuñcika, that necklace was broken by the queen as foretold. The king was aware of what had been said previously :

557. that if anyone put together and repaired the necklace the first time it was broken, his head would straightway burst into seven fragments.

558. Then the king had a proclamation made with the drum in Rājagṛha : 'Whoso puts together the necklace with the eighteen links, to him the king

559. will give a lakh of money': then an aged jeweller afflicted with poverty thought in his heart with clear intelligence:

560. 'Even death from the mending of the necklace will have a beneficial result through enriching my sons.' So he touched the drum and this was reported to the king

561. who had half the lakh of money given to him assuring him he would receive the remainder when the necklace had been mended.

562. The king handed this necklace to the jeweller who, choosing a part of his house where there was no movement

563. and the ground was level, twisted a very slender thread into the necklace and smeared the ends with honey and ghee.

564. Then he dropped them and left them near the apertures of the jewels of the necklace; and because of the odour of honey and ghee a very tiny ant at once

565. entering the interstices in the row of jewels and seizing the ends of the thread emerged again with them and so the necklace became complete.

566. Having joined all the threads that jeweller gave back the knotted necklace and then his head burst into seven fragments.

567. When he was dead he was reborn as a monkey in the same city and whilst roaming among the houses by some chance came to his own house.

568. And as he looked fixedly at the large numbers of kinsfolk and friends and servants and children there arose in him a memory of his former incarnation and he collapsed in a swoon.

569. His sons who were full of compassion brought him round by sprinkling water and fanning him and he wrote in characters on the ground:

570. 'I am your father, through the power of *karma* I have reached this condition, behold me.' They wept: 'What a plight father is in.'

571. Again he asked, writing down the words: 'My sons, was the agreed money given to you by the king or not?'

572. They replied: 'We asked the king for it but he asked to whom was he to give it since the man who was to have received it was dead.'

573. The monkey fell into a rage: 'Look at the king's wicked conduct. He brought me to my death but did not fulfil the bargain made with me.

574. By some stratagem I will seize this necklace.' Whilst he was waiting looking for an opportunity one day

575. at twilight Queen Cellanā went down to the *aśoka* grove, to a wide lotus pool full of clear water,

576. and having deposited on the head of a servant girl a casket filled with ornaments in which was the precious necklace she had taken off, she enjoyed herself by playing in the water.

577. The monkey standing on a lateral branch of the dense *aśoka* tree very gently took the necklace without the girl's knowledge.

578. When the queen had bathed and come out she put her various ornaments on her body, but as she did not find the necklace she shouted a great deal.

579. Then Queen Cellanā reported this to the king who had a proclamation made in the city by sounding the drums everywhere:

580. 'Whosoever has taken the necklace with the eighteen links or knows about it let him tell, and he shall suffer no physical violence; otherwise punishment shall fall
581. on his people, both asleep and awake.' Then the monkey taking the necklace handed it to his eldest son who hid it.

582. The necklace not being found, the king instructed Prince Abhaya: 'Find the necklace within seven days and bring it to me.

583. If you do not bring it I will subject you to the punishment of a thief.' Abhaya agreed and made a great search for the necklace.

584. Now there were four *sādhus*, Śiva, Suvrata, Dhanada and Yaunaka and their *guru* was Susthita.

585. At that time the latter was engaged in a fivefold meditation for the purpose of accomplishing the *jina-kalpa*.

586. With *tapas* and *sattva* and *sūtra* and *ekatva* and *bala* the meditation is described as fivefold: thus let the *jina-kalpa* be carried out.

— First the meditation on *tapas*:

587. If any man practises any *tapas* demanding courage or to any other quality he shall carry this out three times in order to overcome hunger: the illustrative story is that of the lion by the mountain stream.

588. The lion, crossing pertinaciously the water-swollen mountain stream, traversed it obliquely, when it failed to swim straight across.

589. He practises austerities one by one and to such an extent only that no harm results from their being carried out even though there should be an *upasarga* for six months.

— Now the *sattva-bhāvanā*:

590. The first kind is performed in a *muni's* dwelling, the second outdoors, the third in a courtyard, the fourth in a *śūnya-gṛha* and the fifth in a cemetery.

591. In a place devoid of comfort, in deep darkness, in an inner apartment, or on a terrace, either awake or half asleep he shall, for the sake of meditation, overcome fear

592. of being touched or stumbled upon or of rats and other creatures that move by night so that no horripilation or interruption of meditation may suddenly be induced.

593. Outdoors the specially notable fears are of thieves, constables, wild beasts and such like, whilst in *śūnya-gṛha* and cemeteries they are threefold.

594. Even though molested by day and night by supernatural beings of fearful aspect a *muni* can fearlessly bear the whole burden of the *jina-kalpa* by means of *sattva-bhāvanā*.

— Now the *sūtra-bhāvanā*:

595. Even if his sacred knowledge is as familiar to him as his own name without a syllable lacking or a syllable too much, he must still practise the study of it in order to measure the passage of time.

596. By day or night from the *ucchvāsa* is known the *prāṇa*, from that the *stoka*, from that the *muhūrta*, and from that again the *pauruṣī*.

597. He will know the time without shadows even on days that are obscured by clouds or otherwise, in the intervening times, during natural phenomena, when alms-gathering or on the road.

— Now the *ekatva-bhāvanā*:

598. Even if a *sādhu* has broken his former possessive attachment to a wife or other dear one there may arise later an attachment to a religious preceptor or similar person.

599. To destroy this, conversation about sights pleasing to the eye, reciprocal kindly acts, mirth arising from putting questions, idle stories, tales of past events—all this must be abandoned.

600. When an external affection for friends and others has already worn thin the *muni* will not later succumb to an attachment to food, dress and the body.

601. A *muni* who has already broken possessive attachment will not be shaken when he sees his family, either in their natural shape or in another guise if they appear at a later date.

—Now the *bala-bhāvanā* :

602. Suppose that the physical strength of a man endowed with *tapas*, *jñāna* and *bhāvanā* declines, even though his body grows fat, yet will he strive so that steadfastness remains.

603. If a whole host of *parīṣahas* were to arise with *upasargas* making the path hard to endure because of its impetus and inspiring fear in the faint-hearted,

604. he whose loins are tightly girded with steadfastness, who is pure and unperturbed and steadfast in *bala-bhāvanā* will fulfil his aim.

605. All these meditations are accompanied by the strength of steadfastness : nothing is efficacious that is not carried out by a steadfast man.

606. The *sūri* Susthita stood meditating on this *sattva-bhāvanā*. All the people in Rājagṛha had gone

607. to Abhaya's vehicle yard and were engaged in the *māsa-kalpa*. Not finding the necklace prince Abhaya thought in his heart :

608. 'The necklace is not yet found and the evening of the seventh day is passing. What the king will do at daybreak I do not know.'

609. Then in the company of the *sādhus* carrying out the *pauṣadha* with mind tranquillized and absorbed in meditation on the sacred doctrine I will spend this whole night.

610. Discarding jewels and gold, abandoning sandalwood and unguents, scanning the ground, he engaged in the *pauṣadha* there.

611. The moon was like a lump of butter within the container of the firmament and the earth, butter produced by the churning of the curds of the moonlight by the dairy-maid that is the full moon.

612. This ball of the moon emerged from the Orient Mountain through the *śveta-pakṣa* which was gradually released by the twelve *bhūtas*.

613. Then the reverent Susthita carrying out the necessary religious observance engaged in the *kayotsarga* outside his dwelling, unmindful of his body.

614. The jeweller's son thought : 'If by any chance the king comes to know of the existence of the necklace in my house it will be a grave matter.'

615. So he at once handed over the necklace to the monkey that had been his father and the latter reflected : 'If I give this necklace to anyone

616. he and his family will be ruined ; so why should I commit such a sin ? Since this king is a disciple of *sādhus* he will not say anything to them.

617. Therefore I will throw this necklace into the *munis*' dwelling'. He then took the necklace and went to the door,

618. where he saw the reverent Susthita. Depositing the necklace on his neck he went back to his own abode.

619. It was for the sake of this necklace that Abhaya was here engaged in the *pauṣadha* fast. Then in the first watch of the night Śiva went out

620. and saw that necklace on the neck and throat of Susthita and thought : 'Alas ! Woe on this necklace fashioned by a god.'

621. Having caught a glimpse of it he turned back re-entering the *munis's* habitation and said : '*Bhaya*-Fear is abroad to-day in the place of meditation which is agitated by fear.'

622. Said Prince Abhaya : 'How can you know fear who have severed your attachment to an excellent wife and property ?' He said :

623. 'I remember the fear which I experienced in my life as a householder.' Prince Abhaya then asked : 'How did you experience this, reverent sir ?' Śiva replied : 'Listen, disciple.'

624. We were two brothers in the city of Ujjain, sons of a merchant, Śiva and Śivadatta by name and suffered from the affliction of great poverty.

625. Seeking our fortune we went to Saurāṣṭra and there quickly earned a thousand *dāmans* which we put in a brown-red pouch.

626. Then we set out on our return carrying it by turns; whenever it came into my hands I would be seized by the idea

627. of killing Śivadatta and this sinful intent would again be active. So when we arrived at the lake of Gandhavatī at Ujjain

628. I threw the pouch into the water in that mood, and when Śivadatta asked why, I told him the whole story.

629. He replied: 'Brother, you have done well, I had the same impulse.' Then we reached home and our mother sent our sister

630. to get some fish. Now that pouch when it fell in the water had been swallowed by a fish in the belief that it was meat.

631. That fish fell into a net and was transported to the market in order to be sold and from the market it was purchased by my sister.

632. When she had come home and was splitting it open she saw the pouch in the fish's belly and put it in her lap.

633. My old mother asked her: 'What is this?' and she replied: 'It is nothing'. Then when the old woman got up and quickly came towards her,

634. that wretched girl struck her with a sword. The blow landed in a vital spot and killed the old woman.

635. As we rushed forward exclaiming 'Alas, Alas', she stood up and because of her consternation the purse fell from her hand,

636. and we recognised that unprofitable pelf. After performing the funeral ceremony for our mother and marrying off our sister we took the vows, extremely terrified.

637. Just now, disciple, this fear was provoked by the fear-inspiring story of the fish.' Said Prince Abhaya: 'This is indeed so; for

638. as a general rule pelf constantly provokes evil designs among kinsfolk and is constantly the main cause of hate and an ocean of affliction.'

639. In the second watch the *sādhu* Suvrata came out and went in again saying: '*Mahā-bhaya*'.

640. Abhaya said to him: 'Reverend sir, how can you have any great fear?' The *muni* replied: Disciple, I experienced such a fear long ago.

641. Again Abhaya said: 'I would like to know about this.' 'If so listen attentively.'

642. In the country of Aṅga there is an excellent village called Vaṭagrāma abounding in cattle and buffalo and causing joy by the wealth of its inhabitants.

643. There dwelt I, Suvrata by name, the son of a village elder and married to a beautiful wife named Śrībhadrā.

644. A band of robbers fell upon the village, the menfolk fled and I concealed myself in a place in the house.

645. Then my wife said to the robbers: 'You are stupid, you know nothing, why do you not take these women who are like an ocean of the pleasures of love?'

646. When they realised she was willing they carried her off to their stronghold and gave her to their leader who made her his wife.

647. Again and again my family said to me: 'Why do you not rescue your wife who is held prisoner? You are a coward, destitute of initiative.'

648. Goaded thus I went to the robber stronghold and sent a message to her by an old woman:

649. 'Your husband is here, he has come to release you who are unhappy and held captive.' She sent word to me:

650. The gang leader intends to come here to-day; when he has gone away in the evening come here unafraid.

651. At twilight then I went there to her and was invited to lie on the gang-leader's bed.

652. 'You have done rightly to come here for hospitality' she said, and washed my feet with her own hands.

653. By a stroke of ill luck it happened that the gang-leader returned to his dwelling. In consternation she said to me in a low voice.

654. 'The gang-leader has come here, get under the bed for a minute.' I did as she said very quickly.

655. Coming in he sat down on the bed. She said to him: 'Sir, if my wedded spouse comes here what will you do to him?'

656. The robber bandit leader replied: 'I will show him hospitality and hand you over to him.' At this she frowned and so he then continued:

657. 'It was to tease you I said this: if I see him I will tie him up at once.' She then showed me to him.

658. Seizing me by the hair he dragged me to a pole in the centre of the house and then beat me with a moist leather thong. Whilst they were asleep

659. a dog came up and ate the thongs. Finding myself free I seized the bandit leader's sword and killed him.

660. Gripping her by the hair I dragged her along and said: 'If you cry out I will cut your head off.' Moving silently we at once

661. hurried out of the stronghold; but she, pining for her lover, tore to pieces the threads of her dress and strewed them on the path as she went.

662. I thought we could stop in a bamboo thicket and go on after spending the day there so we hid in such a thicket.

663. Following the threads the thieves came along that path and found us as we slipped out of the bamboo grove.

664. They belaboured me with blows and drove nails into my head, hands and feet; then they returned taking my wife with them.

665. A monkey wandering abroad came there and, on seeing me, fell on the ground in a swoon.

666. Recovering consciousness that monkey quickly went away and in a short time came back to me,

667. bringing water in a lotus leaf and plucking two excellent herbs. He pounded the arrow-extracting herb somewhere on the rock face,

668. and anointed my limbs, taking out the barbs. Then he sprinkled them with the juice obtained from pounding the wound-healing herb

669. and my limbs were made whole at once. By giving me life he became for me like a very dear kinsman.

670. He wrote in characters on the ground: 'I, sir, used to live in your village as a doctor named Sikaṭa,

671. who on dying was reincarnated in me, a monkey in this forest. On my father's death when I grew up I became the leader of a herd.

672. Another more powerful monkey obtained the mastery of the herd; I was driven out by him and came wandering here.

673. I saw you here, your five limbs racked by the nails and as I reflected that somewhere or other I had seen you before,

674. there came to me the memory of my previous incarnation and I knew you and the remedy by which you have been healed. Now do me a favour in return

675. by killing the monkey my enemy.' I agreed to his proposal and he then took me to the area where the herd was.

676. A great combat took place between them which roused them to ferocity. One hit the other until he was streaming with blood but

677. somehow he escaped from there and came to me. Then he conversed with me by writing characters:

678. 'You have been unmindful of the benefit conferred on you in the household life.' I replied: 'I did not know the distinguishing marks of you two.'

679. However the other monkey was brought near to me on the next day after making a sign. Knowing their distinguishing marks, I

680. took a sharp stone and struck him with a fragment of it so that he was soon deprived of life. Then I took leave of the grateful monkey who had obtained control of his herd.

681. I went to the robber stronghold and dug a pit to get into the house. As I entered and looked around

682. I saw that wicked woman sleeping with the robber chieftain's brother. I drew his sword and at once cleft his skull.

683. Seizing her by the hair and dragging her along I bound that woman tightly and, threatening that if she screamed I would split her head in two.

684. I went out with her by a side-track. In the end I handed over to her parents-in-law my evil wife. I reflected:

685. Those who know the . . . misery and dejection caused by women and yet are not averse from them are fools.

686. Would that no woman might ever be born in anyone's family! Even a virtuous woman is not to be trusted, still less one who deviates from virtue.

687. Women and rivers are alike in the fault of evil conduct; setting out on wrong courses they destroy their families and their banks.

688. A woman resembles a river: this is true; for just as a river swollen with water destroys its two banks a woman under the influence of passion destroys two families.

689. This nature of women creates misery and woe for every man; for him alone they do not create this who has finished with their works.

690. Hearing the sacred doctrine in the company of the elders I became a *sādhu*. It was because I remembered this now that I said: '*Mahā-bhaya*'.

691. Then at the third watch the *sādhu* called Dhanada came out, and seeing the necklace there he said: '*Ati-bhaya*'.

692. There was again a question from Abhaya and again a response from Dhanada. 'How did you experience this extreme fear?' asked Abhaya and the *muni* said:

693. My name was Dhanada and I lived somewhere in a village close to Ujjain. Now I had married in Ujjain

694. and on the day of a festival when the hour of twilight had come I set out alone for my father-in-law's house. At the onset of night I reached

695. the cemetery called Mahākāla, very fearful and emitting an evil stench. There I saw a woman, very miserable and wretched, who was weeping

696. I thought to myself that some unhappy person had to be restrained and going up to her said: 'Lady, why are you weeping?'

697. She replied: 'What business have you to ask about my affairs? I said: 'I am a human being so it is fitting for me to ask you.' She said:

698. 'How shall suffering be told to him who has not attained to suffering, who is unable to restrain suffering, who does not suffer with the suffering?

699. Hearing from her such words pregnant with suffering, I said (for I was intent on doing good to others) with reference to this:

700. 'I have attained to suffering, I am able to restrain suffering, I suffer with the suffering, so let suffering be told to me.'

701. She replied: 'If this is indeed so, then look at this man impaled here: save him, for he is my dearly beloved husband

702. He was guiltless but a king who acted without reflection brought him to this plight through his men

703. Out of fear of the king's men I have come here at dusk bringing food and drink in order to feed my loved one.

704. But as I cannot reach him standing on the ground I am without hope and all my endeavours are fruitless, so I have begun to weep.

705. But if I am able to do so through your kindness I shall feed him'. I said: 'If so, lady, climb on my shoulder.'

706. Then greatly rejoicing she coiled up her hair and climbed onto my shoulder and taking her platter spoke these words:

707. 'You must not look up.' I agreed but she did not get down for a long time, and drops were falling on my shoulder.

708. Then as I looked up with my face in the air I saw that she was carving up the man and throwing bits of meat into her pot

709. and drops of blood were falling. Then, terrified, I let her fall and, dropping my sword in alarm, began to flee at full speed.

710. That wicked woman, seizing my sword, ran after me threatening: 'You wretch, you slave, you have run away,' and came up close to me.

711. Saying: '*Yakṣiṇī* of the gate, supreme lady, I have sought refuge with you, save me' I reached the area of the gate.

712. One leg was inside and the other outside the cross-beam. She sliced off the buttock which was outside and at once seized it.

713. I fell down and cried piteously before the *yakṣiṇī* and that family deity, being moved to compassion,

714. removed my pain and transferred to my leg the buttock and leg of the other man who had been impaled and was still alive.

715. That deity said: 'My son, I have a compact with the *śākinīs* that whatever is outside the cross-beam they may kill

716. but whatever is within the cross-beam I protect in its entirety.' Then after worshipping the goddess I went to my father-in-law's house.

717. Putting my eye to the keyhole of the closed door I saw by the light of the burning candle my wife and mother-in-law

718. both eating meat and drinking wine together. Suddenly the latter said to her daughter: 'My child, this meat is very sweet.'

719. She replied: 'I have just got this big piece of meat, it is off your son-in-law.' She said: 'How is that, my dear?'

720. She narrated everything. Again the mother said: 'My dear, you have acted ill in killing my son-in-law.'

721. She said: 'Mother, how is it my fault since I had told him beforehand but he looked up at me. That was why I struck him.'

722. Hearing this I thought: 'There is certainly not even a particle of the *karma* of good deeds in ungrateful women and *rākṣasīs*.

723. To what country or what lover are women faithful? Like dolphins they are slaves of lust and their hearts dart about in a moment like fish in a lake.'

724. Even though reliance may be placed in a member of the king's bodyguard, in fire, in a bull, in a cobra or in a lion, there is no relying on women.

725. So I remained with the *yakṣiṇī* of the gate and at daybreak went to my own village and after listening to the sacred doctrine took the vows.

726. That still remained in my mind so I said: '*Ati-bhaya*'. Then Abhaya said: 'All that was indeed very fearful.'

727. In the fourth watch of the night the *muni* Yaunaka came out and went in again on seeing the necklace; and at once he exclaimed: '*Bhayâti-bhaya*.'

728. There was the same question from Abhaya and the same answer from the *sādhu*. Abhaya said: 'How was this experienced by you previously?'

729. The *muni* said: In the city of Ujjain there was a merchant whose wife was Subhadrā I was their son Yaunaka

730. and my wife who was called Śrīmatī was in the pride of youth and beauty. Being very much in love she used to drink the water in which she washed my feet.

731. She said to me one day: 'Bring me the flesh of the fat-tailed sheep; if you do not bring it at once then certainly I shall die.

732. I asked her: 'Where are these fat-tailed sheep, my dear?' 'They are with King Śreṇika,' she replied.

733. At those words I set out and after a long time arrived at the city of Rājagṛha. Whilst I was resting for a moment in the outer park

734. Skilled professional courtesans accompanied by their retinues, each in her own finery—their ornaments,

735. languages and costumes were from many different lands—had gone to that park where the festival of the courtesans, surpassing all previous festivals, was taking place.

736. Like heavenly nymphs who had come down at their pleasure from the celestial grove they lent lustre to the beauty of the park as they bathed in the embrace of the lotus pool.

737. They engaged in various pastimes, and games in water that was golden from the pollen of the *kahlāras*, *kamalas*, *kuvalayas*, and *tāmarasas*.

738. There was there a very beautiful courtesan named Magadhasenā. Suddenly a *vidyādhara* carried her off.

739. Her retinue screamed and I, who was very ready to help others, at once engaged him in combat and from his hand, as he was wounded,

740. she fell into the lotus pool and from it I pulled her out. She came to me and said: 'I do reverence to your feet.'

741. I said to her: 'Lady, may all happiness and fortune attend you always'. She replied joining her lotus hands into a bud:

742. ‘ You, sir, have bought me to-day at the price of giving your life ; therefore I will adore your feet ; do me a great favour.

743. Get up, my lord, let us go to my plaintain arbour in the shade of an *aśoka* tree and let me now remove the weariness from your body by a massage.’

744. I followed her accompanied by her retinue and went to the plantain arbour and after massage and anointing and bathing and eating,

745. she made me lie on a couch. Then seated on a comfortable chair she asked : ‘ My lord, from where have you come here ? ’ I recounted everything.

746. She said : ‘ Dear sir, your nature is an upright one : that woman has devised your going away with an evil intent.

747. Only womenkind are able to know the secrets of womenkind ; it takes a snake to know a female snake, can anyone else know ?

748. I said to her : ‘ She is tender, of a good disposition and well brought up ; do not, my dear, speak thus of my wife, she is certainly (not evil ?)

749. When the afternoon came she removed from her head the *cūḍāmaṇi* and tied it on mine saying to me : ‘ Come to my house, my lord.’

750. I agreed, so a servant brought up a carriage and I got onto it together with Magadhasenā.

751. Having mounted her peerless carriage which was yoked to a white ox she set out towards the city taking me with her. Her eyes were opened wide.

752. Now, unable to endure the uproar of the crowd with the sound of conches and drums, a *gandha-hastin* on *must* broke its tethering post.

753. Galloping at the pace of a horse it ran quickly towards the point where there was the hubbub of the crowd, with uplifted tusks like pestles.

754. The elephant coming at speed and making a gurgling noise was anxious to seize the people but I stepped in front of it.

755. Again and again I would run forward and then decoy it throwing it into relief in front of the people just as the lightning silhouettes the black cloud.

756. Through experience gained of old I was able to mount it with a sudden leap as it roamed round ; and bemused it stopped still.

757. Then that elephant seeing a girl seized her and ran off. A cry of despair arose and all the people trembled.

758. In the meantime the courtesan Magadhasenā's retinue shouted to her, and, terrified in mind at seeing me, she remained motionless like a wooden doll.

759. Shouting and bringing it to a halt and playing it I handed over the elephant to the attendants. Then the evening came.

760. It was time then for the spectacle and other entertainments in the presence of King Śreṇika. In the dance hall which had been prepared, the performers gathered with their instruments.

761. The music sounded, the people assembled there, both young and old, and King Śreṇika with his sons sat down in the hall of the theatre.

762. Then after the praise of the Blessed Lord Vardhamāna had been chanted Magadhasenā appeared on the stage in the finest pomp of a courtesan

763. and after making a reverence to the king danced with the most subtle alluring movements. In the meantime I, knowing that the guards were asleep,

764. entered the palace and, cutting off the tails of the fat-tailed sheep, took the meat and went out.

765. When they woke up they loudly shouted out : 'Thief! A thief has taken the tail meat of the fat-tailed sheep and gone away.'

766. They told the king who said: 'Let there not be any interruption of the spectacle. Later on at sunrise I will clear up the matter of the thief.'

767. But, fettered by love for Magadhasenā, I thought I would watch the nectar of my eyes dancing just for a moment.

768. Performing before Sreṇika with alluring gestures she appeared like Tilottamā the best of dancers in the presence of the king of the gods.

769. The king of Magadha being exceedingly pleased by her art said: 'Bravo! your performance is fine, Magadhasenā:

770. choose a boon,' She replied: 'Your majesty, let this boon remain with you,' and again began to dance.

771. A second boon was granted and yet a third. In order to search for me Magadhasenā then sang this verse:

772. 'Where is the man who stole the fat-tailed sheep, the loved one who saved my life? If the *cūḍāmaṇi* taken from me turned up there would be life.'

— I said:

773. 'I am the man who stole the fat-tailed sheep, the loved one who saved your life. The *cūḍāmaṇi* taken from you has turned up, I shall live long.'

— Again Magadhasenā said:

774. If you are the man who stole the fat-tailed sheep, the loved one who saved my life, where has the *cūḍāmaṇi* taken from me gone?'

— I said:

775. 'In the highway of Rājagṛha thronged by men and women terrified by an elephant on *must* there has it gone.

— She turned to the king of Magadha and said:

776. 'This, my lord, is undoubtedly the man who stole the fat-tailed sheep and who saved my life when I was being carried off by a *vidyādhara*.

777. With the first boon grant him his life, with the second permit him to be my husband: the third boon I shall ask for later.'

778. The king gave his consent. She was rewarded with a gift of money and allowed to leave; then she went home with me.

779. Together with her in one place I stayed happily enjoying pleasure of the senses of which love is compounded.

780. The time came and I said lovingly to Magadhasenā: 'Darling, I am going to Ujjain.' She replied:

781. 'I shall come too, for without you what shall I do?' I agreed so she requested Śreṇika:

782. 'Grant me a favour, my lord, to be taken in virtue of the third boon. The king commanded: 'Now say whatever you please.'

783. 'I want to go to Ujjain, your majesty, in order to be with one man,' so she requested King Śreṇika who gave her this authorisation.

784. Accompanied by her and her retinue on carriages filled with money and jewels I arrived after some time at the excellent city of Ujjain.

785. Leaving Magadhasenā in the outer park at the time of the night watch I went to my house with my sword in order to test my wife.

786. There through the open door I went inside and on my bed saw a young man asleep with her.

787. At once I drew my sword as if it were smoke from a flaming fire of anger fed by the fuel of the shameful sight my eyes had seen.

788. I cut off the head of this evil-doer and quickly retiring hid myself at once a little apart.

789. In consternation my wife got up and looked in all directions but could see nothing. Then near the kitchen

790. she dug a big hole in which she buried the man, and putting an earthen urn on top of it she cleaned things and went to sleep.

791. I began to think: 'Alas these adulterous women who act crookedly like snakes and whose hearts are like the horns of antelope!

792. Like arm protectors they are full of faults and like the wind relentless and in them, as in a substance subject to decomposition, a beneficial element becomes a harmful one.

793. Just as the clusters of fruit of the *kimpāka* tree in the beginning are sweet but later ripen bitter even so are fickle women.

794. Mountain-sized houses of families of in-laws and of families of parents have been destroyed by women embarking on devious courses.

795. Who shall know the minds of these women whose hearts are like thickets of reeds and lianas, who shatter hopes and who talk with fertile inventiveness?

796. A woman can give or take away, unsettle a man or confirm him; if pleased she can make him live and if angry she can at once slay him,

797. If this woman who has been wedded in first youth can act thus what hope is there from a courtesan? I will leave her in Ujjain and pursue my salvation.'

798. Reflecting thus I went away from the house to her and said to her: 'As you had seen her so she is.

799. Let us go to the city of Magadha and remain happily there.' She agreed and I went to the city of Rājagṛha.

800. After remaining some days I again spoke to Magadhasenā: 'When I went there I did not see my parents.

801. I will take leave of them quickly and then come here again darling.' Reluctantly she let me go and I went to the city of Ujjain.

802. After I had given pleasure to my father and mother by seeing me I went to my own house and found my wife as before.

803. Every day she used to make an offering before that urn; whatever was to be set before anyone that she would give him afterwards.

804. The next day she began to prepare a guest meal of pastry for me; so I said to her 'It is not to be given first to anyone else.

805. Hand me the plate and then give me the best of gruel and other dishes. She replied: 'Who is dear to me but you?'

806. Having seated me in the dining place and washed my hands, from the top of the pot she quickly broke the pastry as it was taken out of the pan.

807. With one part she at once made an offering to the urn and the rest she put on my plate. Then I said to her:

808. 'Even to-day, you wretch, you will not desist from that evil action.' 'So you know?' she said trembling with anger.

809. Taking that heated pan she got up and threw it at my back as I ran, and it hit me.

810. Then with burned body somehow I reached my mother's house and was saved by my mother and relatives from the jaws of death.

811. I gave an explanation to my mother and father and as for women the punishment is repudiation, after narrating her history I handed her over to her parents.

812. After listening to the preaching of the sacred law I took the vows. It is because that has remained in my mind that I said '*Bhayâti-bhaya*' when I came here.

813. Abhaya said: 'Reverend sir, you have certainly made an end to fears but we on whom lies the load of *karma* are compounded of inward fears.

814. When dawn came Abhaya having completed the *pauṣadha* went outside the *munis*' dwelling and then suddenly

815. saw the necklace on the throat and neck of Susthita. Then in his heart he thought: How devoid of desires are men such as these, since

816. they do not take this necklace. It is for this reason, I think, that they spoke the words *bhaya*, etc.; so let me do reverence to the *sādhus*.

817. He took the necklace and, having adored the noble *muni*, he handed it over to the king who gave it to the queen whose heart was rejoiced.

818. *Sādhus* are of this kind, as devoid of avarice as babes. So abandon this obstinate misconception, Kuñcika'

819. 'This parable I have heard is agreeable to the ears; now I shall tell one to you, Maṇipati, who are heedless of so great a benefit conferred.

820. You are like the lion.' The *sādhu* asked him: 'What lion?' The merchant replied: 'Listen with attention, reverend sir.

821. In Benares in the country of Kāśī a doctor had found favour with King Jitaśatru. One day he died,

822. and the king when informed of this asked: 'Has he any family?' The ministers replied: 'Two sons but they are very young.' Then the king

823. appointed another physician in his place and the sons went to a city elsewhere in order to acquire knowledge.

824. After studying the science of medicine they returned thence and in the forest they saw by the side of the road a blind lion weak from hunger.

825. The younger brother said: 'My elder brother, in the scriptures it is stated that religious ascetics, the helpless and similar people are to be given treatment, that being the moral duty.,

826. Now this lion is helpless so I will heal its eyes.' The elder brother was not of this opinion but the younger one insisted.

827. The elder one replied: 'If this is your intention wait a moment until I climb up a tree.'

828. When he had climbed up the other brother anointed its eyes with an extract of a herb whereupon the lion, its sight restored, ate him up being hungry.

829. The other brother went to his own city and attained to a life of ease. You who vex your benefactor are like the lion, reverend sir.

830. The *muni* said: 'Kuñcika, do not speak thus; for *sādhus* are intent on compassion to living beings like the blessed sage Metārya.'

831. 'Who was Metārya?' the merchant Kuñcika asked the *sādhu* who replied: 'Listen, disciple and be full of zeal here.

832. In the city of Sāketapura there was a king Candrāvataṃsaka who was an excellent disciple. He had a wife called Dhāraṇī and their sons were Municandra and Guṇacandra.

833. The elder son was heir apparent whilst Ujjain had been given as a princely appanage to the other son Gunacandra who held sway there.

834. The king's second wife was called Padmāvatī and her sons were Sāgaracandra and Bālacandra.

835. On a day of the moon's periodic change the king abstained from food and from sexual intercourse and went to his dwelling house to stand in an ascetic posture for as long as a candle should burn.

836. The chambermaid thinking her master could not stand there alone in the dark poured oil into the lamp at each watch.

837. But the king was of delicate constitution and in blissful meditation he fell at last unconscious on the ground and was reborn in the world of the gods.

838. As soon as he had celebrated his funeral obsequies Municandra said: 'Lady Padmāvatī, take the kingdom for your sons,

839. and I will take the vows.' She replied: 'My sons are too young to know what is the right view and what the wrong view; so let the kingship be yours.'

840. Municandra became king and administered all his subjects and she seeing his royal splendour was greatly vexed in heart.

841. She thought: 'Unhappy and wretched that I am in that I accepted not the kingship when he offered it to my sons but remained with mind asleep.

842. Now I will kill Municandra and give his royal dignity to my sons.' With murderous intent she sought for the king's weak spots.

843. One day he wanted to go for a gallop on his horse and being hungry asked a servant girl to go and fetch him some cakes quickly.

844. Knowing about this circumstance Padmāvatī asked her: 'What have you got with you?' She replied: 'A cake for the king.'

845. Taking it for a moment she rubbed it with poison-smeared hands, saying: 'It will smell nice' and handed it back to the servant,

846. who took it to the king who was in the outer garden. His two brothers had gone to the place where he was riding.

847. He thought 'How can I eat this without giving it to my young brothers?', so he cut the cake in two and handed it to them.

848. As soon as they ate their portions they fell down writhing and vomiting from the violent poison. The king asked the servant girl: 'What is this?' She said: 'I do not know.

849. One thing only I know: that I saw Queen Padmāvatī rub this with her hands. Nobody else handled it.'

850. The poison was expelled by vomiting and purging and *mantras* and they were made whole. Then he reproached Padmāvatī:

851. 'A fine thing you did, my mother, by refusing the kingship then and by now wanting to kill me who have given no heed to another existence.'

852. He then gave the kingship to her sons and, pure in purpose and in conduct, took the vows with the Rādhācāryas and lived the monastic life.

853. There were then in Ujjain King Guṇacandra's son and the court chaplain's son. In the court chaplain's house

854. they had become overweening and would seize any mendicant monk entering the house in quest of alms and torment him for a long time,

855. so that, out of fear, the *sādhus* would not enter there. When he learned of this Municandra requested the Rādhācāryas : 'Masters,

856. let not these boys be on their way to a city of evil destiny ; I will go and restrain them.' Then with his *guru*'s permission he went

857. to the abode of the *sūris*, the *guru-bhrātṛs* of his *guru* and descended there. Out of affection the *munis* washed the feet of the *guru*.

858. At the time of going abroad for alms he said to the *sādhus* : 'Show me the families of your mothers and others since I am accustomed to consume what I procure myself.

859. He sent word of this in advance to the court chaplain's house by an acolyte whom he dismissed before he went in there.

860. With a loud voice he gave the *dharma-lābha* to them The attendants from the women's quarters said : 'Go away quickly, reverend sir.'

861. 'What ? ' he shouted, terrifying them by his booming voice, which was loud because of assumed deafness. Hearing that voice they came down from the upper floor,

862. the two of them, completely out of hand, were making a thunderous din ; they locked the door and took the *sādhu* to the upper storey.

863. As they went up they said : 'Do you know how to dance, *sādhu* ? ' He replied : 'I do, you both play for me.'

864. When he danced (for he was skilled in the seventy-two arts) they did not know how to play, being ignorant of the arts, because they were stupid.

865. he told them, 'you who belong to noble families do not know how to play.' Again they replied 'Let us fight here.'

866. The *muni* agreed, they closed with him and in a trice, with his experience in wrestling, he put their limbs out of joint.

867. Leaving them on the ground with glassy eyes he undid the door of the house and went out and stood in a grove.

868. As he was standing in meditation their attendants went into the women's quarters, looked for them and found them unconscious.

869. Then they raised the alarm and the king came along in consternation and had them laid on a bed, rigid as if made of plaster.

870. Gunacandra asked the attendants: 'Who did this?' They replied: 'Sir, it was a *muni* who had come for alms.'

871. He questioned the *gurus* and they pointed out that into that house the *munis* did not go because they were frightened of the prince.

872. 'There is a *muni* who has arrived as a guest; it if was he who brought them to this condition that we do not know; this *muni* is not here.'

873. The king had a search made and his men found the *muni* outside the city beneath an *aśoka* tree, and told the king who went there.

874. He saw and recognised that *sādhu* and fell at his feet but received reproaches for the evil conduct of the young men.

875. 'How is it that you as the son of King Candrāvataṃsaka fail to prevent your sons from harming *sādhus*?'

876. The king replied: 'Reverend sir, forgive the offence and I shall not be neglectful; release these boys.' Said the *muni*: 'I will not release them

877. but if they take the vows I will heal them.' The king said: 'Very well', so the *muni* went off and healed their backs and necks and heads.

878. As soon as they consented they were made whole by the *muni* and then forthwith were made to take the vows and brought to the feet of his *guru* in a state of righteousness.

879. The king's son reflected : 'I am fortunate in that I have been lifted out of the cycle of transmigration by this my *guru*.' The other, however, bore ill-will.

880. 'See, by this fate we have made to take the vows, so that I, a brahmin must fall at the feet of *śūdras*,' he thought.

881. Having taken the vows they were reborn as gods in Saudharma and then came down to the *tīrthaṅkara* in order to worship him.

882. After adoring him they asked : 'Are we easy of enlightenment or difficult of enlightenment ?' The Jina said : 'Of you two the brahmin's son

883. is difficult of enlightenment ; he will be the first to suffer rebirth and with difficulty will attain to the sacred doctrine.' Then the companion gods after making obeisance to the Jina went to their heaven.

884. The god who had been a brahmin said to the one who had been the king's son : 'You must instruct me in the sacred doctrine' and the latter agreed.

885. Now in Rājagṛha there was a very prosperous merchant Subhadra whose wife was Suyaśas of spotless repute in her virtues, conduct and character.

886. In one part of her house there dwelt a *meda* woman, her friend ; and in retribution for his pride of caste that brahmin who had become a god came into existence in her womb.

887. At the same time that merchant's wife became pregnant and wept exceedingly. When asked : 'Why do you weep ?'

888. she replied : 'Dear friend, I weep because I have still-born children.' The other replied : 'Do not say this, my lady,

889. I will give you my own child, my lady, and you must hand over your child to me and I will tell my husband it is dead.'

890. They came to an understanding to that effect and when the time was fulfilled a son was born to the *meda* woman and given by her to Suyaśas who gave her own still-born daughter

891. to the *meda*. The latter told her husband that the child was still-born and he conducted a funeral ceremony whilst the merchant's wife held a festival of rejoicing.

892. Then Suyaśas fell at the feet of the *meda* woman saying: 'This is your son, my sister, I will give him a name belonging to you.'

893. When the birth ceremony had taken place and the time of the name-giving arrived the parents gave him the designation of Metārya.

894. In the course of time he grew up to adolescence and became proficient in many arts; the god who had been his friend came and enlightened him but he did not understand.

895. His parents arranged for him to wed on one day eight girls, beautiful, accomplished and virtuous, the daughters of rich men.

896. He was making the tour of the city mounted on a chariot with his eight wives when the god thought in his heart: 'It is not thus that he will understand;

897. but if he falls from prosperity he will easily understand.' So he entered the *meda's* body and fell weeping. Asked by his wife

898. 'Why do you weep?' the *meda* said: 'If my daughter were alive to-day there would be just such a wedding in my house.'

899. By the power of the god's inspiration the *meda* woman told him the real state of affairs. The husband, enraged that his son should marry a woman of unequal status,

900. seized him with his hands and pulled him down from the chariot by force whilst the people looked on. Then he threw him into the cellar of his house.

901. Metārya remained there in dejection when the god arrived to ask him: 'Will you not take the vows now?' Falling at his feet he said:

902. 'After I have enjoyed pleasures for twelve years I will take the vows.' The god replied: 'If so what shall I do?'

903. Metārya said: 'Make the king give me his daughter to wife so that, cleansed from the stain of being a *meda* I may enjoy pleasures.'

904. The god undertook to do so and brought to him a goat saying that it would excrete weighty jewels of great value.

905. 'Take a dish full of them to the king and ask for his daughter' so saying, the god went to his divine abode.

906. Metārya's father filled a plate with very exquisite jewels and gave them to the king, who said: 'Tell me your business'.

907. 'Your majesty, give me forthwith your daughter as wife to my son.' The king said: 'You are saying something preposterous in my presence.'

908. So he made the same speech on the second and third day. 'This man must be kept out,' said the king to Abhaya. Prince Abhaya thought:

909. 'Where does he get these jewels from?' so he put the question to him. The *meda* replied: 'My goat excretes them.'

910. Abhaya took his goat and brought it to the king's palace where it excreted evil-smelling dung. 'It will ruin my palace' thought the king and

911. restored it to him where it again provided jewels. Abhaya thought 'This is an illusion created by a deity; now I will test him.'

912. He said to the *meda*: 'With difficulty the king climbs the Vaibhāra mountain; make the mountain accessible to the passage of five chariots abreast.' The god

913. did this and then Abhaya said again: 'Bring hither the ocean; when you have bathed your son in it the king will give him his daughter.'

914. The god at once brought to the region of Rājagṛha the ocean, agitated by waves, abounding in jewels and salty.

915. After making Metārya bathe therein the king gave him his daughter and he married her with great pomp, Then

916. together with his nine wives he enjoyed sensual pleasures. In the twelfth year when the god arrived all nine besought him :

917. 'Give us yet twelve years more in order that together with Metārya we may take the vows.' The god agreed to this.

918. Metārya lived like a god absorbed only in pleasure with the nymphs in his heaven but the twelve years passed. Then

919. Mahāvīra the Jina who was wandering through towns and villages surrounded by a numerous retinue and suffused by his many attributes made a *samavasaraṇa* here.

920. After adoring the Jina, Metārya took the vows with ceremony whilst his wives did likewise in the presence of Candanabālā.

921. He studied the eleven aṅgas, the *sāmāyika* and others ; and then leading the wandering life he arrived at Rājagṛha.

922. There King Śreṇika had bathed and had a ceremonial

923. decoration made ; and every day he would make an offering of eight hundred grains to the Jina and then take his repast. The *sādhu* following the wandering life arrived at the house of a goldsmith,

924. who, when he had fashioned the grains and polished them went inside the house to put on a cloak ; and then a curlew came along.

925. With the *muni* looking on that bird picked up the grains, and when the goldsmith came out he did not find them,

926. so he asked the *sādhu* : 'Where are the grains ?' The *sādhu* intent on protecting the bird remained silent. Enraged the goldsmith

927. bound a moist thong about his head and drove wedges into it so that his eyes burst forth and he attained *kevala*.

928. I bow down before the sage Metārya who, in connection with the curlew's offence, out of compassion for living beings did not betray the curlew, esteeming his own life of little worth.

929. I bow down before the sage Metārya who did not deviate from his self-control when his two eyes burst forth from his head through the pressure on it.

930. Since that excellent *muni* had rightly endured the hurt inflicted on him he attained infinite knowledge and *kevala*.

931. Going forth from the city that stalwart man died by *prāyopagamana*, spurning food and the body and *karma* and the rest.

932. I bow down to the sage Metārya, the holy man who was released from hundreds of wanderings through birth and death and who annihilated hundreds and thousands of incarnations.

933. That goldsmith's servant girl overturned a load of wood which grazed the curlew and the bird, being scared a, vomited the grains.

934. Seeing this the goldsmith was seized by fear of King Śreṇika so together with his wife and children he tore out his hair and took the vows.

935. When King Śreṇika learned of this occurrence he despatched his bodyguard with orders to arrest the goldsmith together with his household.

936. When they reached the house they saw he had taken the vows and brought him along in that condition. Seeing them all the king thought in his heart :

937. 'Even though a great crime has been committed an exemplary blow should not be struck.' But he said : 'If you break the vows I will have you killed.'

938. Thus admonished he was released and went to the feet of a good *guru* ; full of remorse he pursued intently the interest of another life.

939. Just as out of compassion for living beings Metārya did not reveal the curlew's fault so too for us it is unfitting to reveal a name.

940. The merchant Kuñcika said: 'I have listened to the parable you have narrated; now listen to mine and give heed to it, Maṇipati.'

941. In the city of Campā there was a king Jitaśatru who had vanquished his enemies. He had a wife who was like Śrī in beauty and like Sarasvatī in the sweetness of her voice;

942. Her name was Sukumālikā and she was as delicate as a garland of *sirīṣa* flowers. He was so deeply enamoured of her that he neglected his kingdom and was dead to shame.

943. As the people began to be harassed by neighbouring kings and by marauders and others, the citizens announced to his son:

944. 'When the substance of the kingdom is ruined what will you do? Therefore protect the kingdom which is being ruined by banishing the king who is attached to sensual pleasures.'

945. So he took the fourfold armed forces into his hands and had a potent intoxicating liquor given to the king (together with the queen) so that he became very drunk.

946. He had him guarded by his men and quickly abandoned in the great forest. When dawn came and the state of intoxication had worn off.

947. they woke up and seeing the streams and mountains they reflected: 'We have been expelled so let us go to some other country.'

948. As she walked along with parched lips and veins and throat and palate, the queen said: 'If you do not fetch me water I shall perish.'

949. The king climbed a tree and looked for water but could not see any there. Then, his mind deluded by his love for her, he opened veins in his arms and

950. filled the cup of a *palāśa* leaf with blood. He came back and said: 'My dear, I have found a little nasty water,

951. shut your eyes and drink it.' The queen did so and went forward again for a while; then once more she complained:

952. 'I am very hungry, my lord; I cannot even move a step.' Out of love for her the king went aside and

953. cutting some flesh from his buttock, he rubbed together some reed twigs and kindled a fire; then he cooked the meat and took it to the queen.

954. She was revived by that meal and again they set out and at length arrived at a city called Benares.

955. With the proceeds of their jewellery the king set up in trade and took a shop whilst Sukumālikā remained at home and would tell her husband:

956. 'You are in the shop all day long but it is hard for me for I spend the day alone in the house.'

957. The king used to leave a cripple with a beautiful voice to amuse her, and attracted by his singing she fell in love with him.

958. No reliance is to be placed in women even if very affectionate and kindly and kept well under control or in forests even if very attractive and convenient and of very small extent.

959. She abandoned a distinguished king, resembling a divine prince, rich in wealth and attached herself to a fearful, ugly, revolting cripple.

960. Now as time passed she thought: 'When there is apprehension life in the home is misery. By some expedient I will kill him who has long been my husband.'

961. She was desirous to make love with the cripple at her sweet will. Now one day in the rainy season a great flood arose in the Ganges. She said to her husband:

962. 'Darling, look at the flood.' She walked down with her husband to the Ganges, and as she was watching she went behind her husband as he was standing on the brink of the river

963. and shoved him into the water. As he fell in he caught hold of a big tree which was being tossed about and eventually reached the town of Supratiṣṭhā.

964. There the king had died childless and his horse had been consecrated. On seeing him it neighed and offered him its back.

965. He became king there, whilst Sukumālikā, having consumed the substance of the household with the cripple, put him on her shoulder

966. and wandered from village to village singing songs together with him. Out of pity people gave them alms.

967. When she arrived at the town of Supratiṣṭhā she started singing and the king hearing of her from the people called for her and had her brought in behind a screen.

968. She sang together with the cripple to whom the king spoke. He asked her: 'Lady, you excel Rati and Rambhā in beauty,

969. how is it you have such a husband?' She replied: 'Sir, I am a faithful wife, such is my husband as he was given to me by my parents;

970. and since for women of good family a husband is a divinity I carry him around.' Throwing aside the curtain the king recited this verse:

971. Bravo! Bravo! faithful wife, who threw into the Ganges the husband from whose arm you had drunk the blood and from whose buttock you had eaten the flesh.

972. Then he commanded her to be banished. You have certainly acted with me, reverent sir, like the very evil Sukumālikā, the symbol of ingratitude.

973. Just as the Noble Steer proved his innocence, disciple Kuñcika, so shall I give a proof of mine: do not uselessly vex me.

974. Kuñcika asked: 'Tell me, who was this noble steer?' The *muni* replied: 'Listen attentively, disciple.'

975. In the city of Campā was a steer of noble nature who did no harm to anyone. People gave him fodder such as grain,

976. and he did not take what was not given him. The children clinging on to him would swing on his neck and horns but against none did he lift a horn.

977. Therefore the people gave him the name ' the Noble Steer.' Now there was an excellent disciple called Jinadāsa who,

978. on the day of the moon's periodic change, having completed the *pauṣadha* which brings a store of merit, used to go to the *śūnya-gṛha* or to a part of his house and steadfastly engage in ascetic exercise.

979. Once on a night of the black fortnight, stilling mind and speech and action he engaged in the *kāyotsarga* in the *śūnya-gṛha*.

980. Now his wife Bhadrā (noble in name, but not in fact, for she was of evil conduct) went in there with another man.

981. She fetched a bed on the four feet of which iron spikes were fixed to make it firm. Then she laid out the bed and

982. when they got onto it a spike pierced the disciple's leg transfixing it to the floor so that he was in great pain.

983. A stream of blood poured out so that he lost blood heavily at once; and being absorbed in meditation on the sacred doctrine he was reborn as a god.

984. His wife sent away her lover and as she picked up the bed in the dark the merchant swayed and fell on the ground.

985. In consternation she fetched a lamp and carefully looking found her husband dead there with a wound in his foot.

986. She laid him on the bed and cudgelled her brains for an expedient to hide her guilt. Then by the intervention of fate the Noble Steer came by.

987. Having smeared his horns with blood she raised a great uproar and when the people had collected she said: ' This creature has killed my husband.'

988. The people said: ' You wretch why did you, being of noble nature, destroy this lay disciple in whom there was no fault?'

989. Then the Noble Steer knelt down before the judge at the tribunal and put out his tongue. The judges said:

990. 'He wishes to remove the stain of guilt by licking a red-hot ploughshare.' Hearing this he assented by moving his head.

991. Then the judges had a ploughshare heated and said: 'Let coolness be in the fire if he is not the author of the crime;

992. if he is the perpetrator he will be burned.' They left the Noble Steer with this adjuration and he licked the flaming hot ploughshare and was cleared of guilt.

993. An excited uproar and applause were heard among the people, a garland of flowers was flung on his neck and a drum was beaten.

994. On being flogged Bhadrā avowed the real truth of the case before the judges and others and was banished from her country.

995. Just as the Noble Steer proved his innocence by himself, so, Kuñcika, shall I prove my innocence before you.

996. The disciple Kuñcika said: 'Just listen to a popular saying, the tame *koil* birds sleep by night and wax forms in their eyes,

997. at daybreak the flies get up and eat the wax, thereby removing the seal of sleep from their eyes.

998. The tame *koil* birds then eat the flies which have done them a good turn. In just the same way you, reverent sir, are harming me your benefactor.'

999. The *sādhu* Maṇipati said: Listen to my parable of how a doubt was dispelled by *autpattikī buddhi*.

1000. In the city of Campā there was a well-known and long admitted guildsman Dhanapāla who had a daughter called Dhanaśrī.

1001. There was another guildsman Dhanadatta, recently admitted and with recently acquired wealth who had a daughter Kanakaśrī; and a friendship arose between the two girls.

1002. Kanakaśrī was bathing unsuspectingly with Dhanasrī in the waters of a tank and left her ornaments on the bank.

1003. When Dhanaśrī came out she took her friend's ornaments and went home. Kanakaśrī thought that

1004. this was a joke but when she asked for the ornaments back later on Dhanaśrī said: 'My father had these made for me, his daughter.'

1005. Despite repeated demands she would not hand back the ornaments so Kanakaśrī told her father everything.

1006. He then demanded them but she would not give them up, insisting they were hers. He informed the judges and they . . . .

1007. The other father shouted: 'Dhanaśrī put on these ornaments'. She put them on but not in the right places

1008. or with elegance. Then they told Kanakaśrī and she put them on in the right places and with elegance.

1009. The ornaments were then restored to Kanakaśrī and she was commended whilst the other girl was punished. So will I too put you to the test, Kuñcika.'

1010. Kuñcika said: 'You, reverent sir, are like the brahmin.' The *muni* asked: 'Who was this brahmin?' Kuñcika replied:

1011. A poor brahmin was living alone in a village. When a famine came he fashioned an image of a goddess in wood

1012. and wandered about with it everywhere singing and received money and food and other things. In course of time he became rich by virtue of it.

1013. Then acting according to his own arbitrary will he abandoned the image far away. Your conduct, reverent sir, is every bit as reprehensible.

1014. The *muni* said: 'If Nāgadatta, when he saw an earring adorned with priceless jewels and gems, kept far away from it..

1015. Still less then are excellent homeless monks, averse from sensual pleasure and devoid of thirst for wealth, likely to lust after a heap of jewels' . . . .

1016. The layman Kuñcika said: 'Reverent sir, who was this excellent disciple called Nāgadatta?' In his presence the *muni* narrated the following story:

1017. In the city of Benares there was a merchant called Dhana-

1018. datta, of spotless virtue, right thinking and compassionate, of purest conduct, knowledge and intuition, ready to do favours, and a childhood friend of King Jitaśatru, who had conquered the armies of all his enemies.

1019. He had a wife called Dhanaśrī, rich as the Rohana mountain in jewels that were purest virtues, and they had a son conversant with right measures and standards,

1020. courteous, handsome, upright, grateful, devoid of vices, compassionate, eloquent, ready to do favours, a joy to the hearts of the people.

1021. called Nāgadatta. Having taken the lesser vows he did not wish to marry even girls of excellent family and beauty.

1022. One day after going with friends to an all-seasons sylvan arbour which resembled a celestial grove and was full of merriment, and taking his pleasure in the lotus pool,

1023. he arrived within the temple of the Jina which was lofty, had numerous columns and various paintings, was endowed with manifold beauties and stood in the middle of a garden.

1024. There was visible an image of the Jina, like a jewelled lode-stone or like a sight to attract the mind of a learned man, fashioned as it were from adamantine cement.

1025. Then he saw a girl, elegant, surrounded by numerous friends, resembling a *nāga* princess, making an offering to the Jina.

1026. She looked at him, the pupil of her eye averted in a side-glance and somewhat restrained by bashfulness, and seeing the god of love walking by without his bow

1027. but with his five arrows Mohana, Śoṣaṇa, Tāpana, Unmādana and Māraṇa, that girl at once fell a victim.

1028. After making offerings to the Jina with leaf cuttings derived from jasmine and after chanting the praise of the Jina she went home looking at Nāgadatta.

1029. Then Nāgadatta looking at the offerings in the shape of leaf cuttings of various forms fell into a bewilderment such as he had not known before.

1030. He asked his companions : 'Do you know whose daughter she is ?' They replied : 'Friend, we do ;

1031. she is the daughter of the merchant Priyamitra of this town and of his wife named Nāgaśrī ; she is called Nāgavasū and she is skilled in the arts.

1032. Descriptions of her beauty, high qualities, good behaviour, intuition, accomplishments and virtue are sung by people in other lands.

1033. What else is to be said ? A beautiful and accomplished girl fashioned by the creator with intent mind cannot be described by one mouth.

1034. And the popular view is just : when one's mate has qualities that resemble one's own inner nature fate has achieved its end ; let us join you two.'

1035. Nāgadatta said : 'Do not say such a thing. I did not ask out of passion but merely from a desire to know.

1036. I shall abandon sensual joys which are a cause of many misfortunes, lead both to pleasure and pain, and are adverse to spiritual development and with equable mind shall take the vows.

1037. So saying, with his companions he arrived at his house. From that time forth Nāgavasū kept him fixed in her heart and

1038. losing the desire for food and drink and sleep and betel and ornaments she grew thin through thinking about him just as wanes the moon's radiance in the dark fortnight.

1039. Flowers are coals, the moon is like a furnace, its light is like a series of flaming stars, resembling crackling sparks of fire; lying down in contact with sandalwood, a pearl necklace or a lotus, all such external contacts she finds to be the same because her mind is overheated by thinking of her lover.

1040. Sandal unguent on a necklace, water in water containers, a cool breeze—for one heated by the fever of separation these only render more violent the fever,

1041. and she will not listen to songs delightful to the ear even though sweet, harmonious and mellifluous and accompanied on agreeable instruments.

1042. Even though she repeatedly hears the tales of her attendants the girl does not say the least thing but under the heightened influence of love grows more and more pensive.

1043. Her mother came and asked: 'Darling, what is tormenting you?' She said: 'I do not know, but a fever is tormenting me.'

1044. One of her attendants said in joke: 'Lady, you have drunk much salt water from some ocean to judge by the oblations of your eyes.

1045. So if the fever caused by the absence of sensual pleasure is what greatly consumes this stricken body it will be assuaged by the nectar of the joy of getting a husband.'

1046. As she remained silent and made no reply the servant girl said to her mother: 'Lady, go into the house,

1047. do not be depressed, I will find a remedy for this.' The mother went indoors and the attendant said to Nāgavasū:

1048. 'Tell me the cause of your sorrow that has been imposed by fate so that I may endeavour to find a fitting remedy. Who, lady, knows the value of pearls that are covered up?

1049. It is the flame of love that burns your body. From the symptoms it is known in general terms; but tell me the rest.' In all frankness

1050. she replied: 'My dear, I have been wounded by this Nāgadatta and because of this tormenting wound I cannot live.'

1051. Entering through the wicket-gate of my eye into the temple of my mind he has deprived me unheedingly of the very precious jewel of good sense.'

1052. The girl said to her: 'Do not grieve; he is not difficult to get; we will make efforts so that he soon becomes your husband.'

1053. She went and recounted how everything stood to Nāgavasū's mother who gave a full account of it to the merchant.

1054. He replied: 'What is the trouble? It is proper that two families similar in standing should be united.' He went to the merchant Dhanadatta and said:

1055. 'Sir, to your son the merchant Nāgadatta I will give my daughter called Nāgavasū: answer me at once without any reserve.

1056. Then the other replied: 'You have done me a very great honour, but my son does not want to marry even a beautiful girl.

1057. He says he will take the vows. Go now and I will talk to him again. If he can be got to agree by my efforts I will let you know.'

1058. When the other had gone away he talked repeatedly with his son who agreed to marry Nāgavasū but no other woman.

1059. Then the city constable named Vasudatta saw Nāgavasū going out of her house and thought:

1060. 'If she opens her eyes then the blue lotuses are ashamed, if she shows her lips then coral appears pallid,

1061. if she covers her body then gold no longer has lustre, if, beautiful as she is, she were to lift up her face then there would be another moon aloft

1062. Covering her face which humbles the lotuses of the grove by its concentrated refulgence, she does not . . . her eyes, I think, out of compassion for them.'

1063. So he said to her father: 'Give me your daughter who has not been affianced I will give you just as much money as you demand.'

1064. He replied: 'I do not need money and you would be a very desirable son-in-law but she has been given to Nāgadatta.'

1065. The city constable went out of the house thinking: 'I will kill him' and day and night went around looking for opportunities.

1066. Now King Jitaśatru had gone to the horse-riding track, and when his horse reared his jewelled earring fell off.

1067. He was not aware of that at the time but later on when he got home he found that it had gone. 'I have found that my priceless earring has fallen from my ear.'

1068. he instructed the constable, 'have a search made for it at once and bring it to me.' The latter then had a proclamation made in the city, and

1069. as it was not found sent men outside the city in all directions and himself went in quest of the earring.

1070. On the eighth day Nāgadatta came along and at sunset, having fasted, made his way to the Jaina temple in the garden

1071. to carry out the *kāyotsarga* by night. As he was looking at the path he suddenly saw the priceless earring jewel in the evil radiance of its jewels and gems.

1072. Seeing it as a poisonous serpent to the eye he quickly turned back and went by another path. Vasudatta at once noticed this and

1073. thought: 'Why did this Nāgadatta who was walking so quickly turn back?' so he went to the spot and saw the jewelled earring.

1074. Picking it up, the pupils of his eyes and his cheeks expanded to fullness by joy he thought: 'I have found this great opportunity to inculpate Nāgadatta.

1075. After fasting on the day of the moon's periodic change he engages in ascetic exercises in empty temples and such places, I will send my men there.'

1076. He sent his men there and they found Nāgadatta standing in the *kāyotsarga*, absorbed in ascetic concentration in a corner of the Jaina temple that stood in the garden.

1077. When they had come back and reported this the city constable went there and tied the jewelled earring on Nāgadatta's neck.

1078. Then binding him with . . . he ordered him to be brought before the king who sentenced him to be executed at dawn.

1079. He had him mounted on an ass smeared with markings in lampblack as a thief, with an heroic garland of drops of blood, and then had him led round the city.

1080. After beating the drum the king's crier made a proclamation in the royal highway, at the intersections of three roads and at other points: 'Let the people know by listening attentively:

1081. Here before us to-day is the thief who stole King Jitaśatru's earring, caught with the stolen property. To punish the criminal is proper administration, this is the king's duty.

1082. Therefore the king has brought him to be devoured by the god of death, and neither the king nor the king's minister will be at fault in this affair.

1083. This man's evil deeds done by himself will not be pardoned and if any other man do likewise he will meet the same fate.'

1084. Hearing this and similar phrases from this proclamation the people met together at windows, in mansions, in the market and on the streets, and said:

1085. This man who has lucky marks on every limb is not in any way a thief, and this is undoubtedly some contrivance of the city constable.

1086. One of the women of the city said: 'He should be delivered from this calamity', for she admired him as if he were a brother of the gods and her words originated from sorrow.

1087. Another woman said: 'If this young men is killed who captivates the minds and eyes of women the city will be deprived of the jewel among its men.'

1088. Thus amid these expressions of courtesy and respect from the people when he was near Priyamitra's house the cry "Nāgadatta has arrived," arose.

1089. Hearing this shout from the crowd Nāgavasū emerged from her house and saw him decked in the accoutrements of a condemned criminal.

1090. Nāgadatta caught a glimpse of her, weeping crystal tears, that resembled a broken pearl necklace, agitated by fear like a young hind.

1091. All his own sorrows were swept away by seeing her thus, and for the first time he became conscious of the unhappiness of separation from her and thought:

1092. 'My heart which is the source lake of this river is now so agitated by fear because of the monster fish of sorrow that waves which are tears arise.

1093. If then somehow or other I escape from this tribulation I will enjoy pleasures together with her for some time.

1094. If not, my determination will be to refrain from the occasions of sin arising from the fourfold aliments. Then the king's bodyguard bore him onward from that spot.

1095. Nāgavasu at home at this moment was engaged in the *kāyotsarga*, surrounded by her attendants, repeating these words with her lips:

1096. 'Śāsanadevī, let him be saved from the king's torment.' Whilst Nāgadatta who had been taken to the cemetery

1097. was being fixed on a stake for empalement by the king's men that stake was broken by the power of the divinity not once only but a second and a third time. Then the men

1098. started to tie him up but the rope too, was broken three times. They applied to his neck a sword of the colour of the *atasi* blossom.

1099. and that sword became a fragment garland of finest flowers. They were terrified and recounted all this to the king.

1100. The king alarmed in his turn said: 'Bring Nāgadatta here'. He was brought to the king's presence very quickly and with great deference

1101. bidden to sit down on a seat that was offered him. The king pardoned and interrogated him. He replied: 'Let there be security of life and limb for the man of whom I shall speak.'

1102. The king said 'Very well' so he recounted the whole story from the moment he saw the earring. The king then showed him many honours.

1103. He mounted the back of a splendid elephant, paraded with great pomp through the city and then entered the palace with ceremonial music.

1104. The king ordered the constable to be banished but gave him that security. He was deprived of his property and well realised the fruit of evil.

1105. Nāgadatta was congratulated by his parents and family and friends, and the merchant Priyamitra arrived asking for his welfare.

1106. He narrated everything including the *kāyotsargas* carried out by Nāgavasū. Then the merchants' son said: 'That is why the goddess wrought this miracle.'

1107. Nāgavasū agreeing, and Nāgadatta, too, at the merchant's command the wedding was celebrated with pomp on an auspicious day.

1108. After spending with her some years in that bliss where even sleep which is but the closing of an eye is esteemed a great separation,

1109. one day whilst sitting by the window in a state of happiness the husband said: 'Darling, recite me at once a riddle.'

1110. 'Tell me why some girl, seeing her lover (with his great ardour spent) will bid him go and make love with another woman?' she asked.

1111. Pondering this over in his heart the husband said: 'My dear, I understand this; having found pleasure in another woman he will know a new ardour.

1112. She replied: 'You recite something now, my dear.' The husband said: 'Darling, I will recite something about another sort of pleasure.

1113. Why should any man be uncertain in his mind, my dear, when he is endowed with insight, suffused by the thirty-two noble qualities and full of discrimination?'

1114. Divining the intuition of the heart she said: 'My dear I have well understood: restrained by your parents and others you did not then take the vows.'

1115. Then Nāgadatta said: 'My dear, recite me a riddle.' She said: 'My lord, the crown jewel of intelligence, listen:

1116. Who is here the vehicle of Brahma? [*vi*] How are *prajā* and *jaghanya* to be called? (*bī* + *ita*] What is your great impediment? [*rāga*) Who is the god who makes an end to existences? [*vīta-rāga*]

1117. What word signifying 'bird' when the second element is put in front of it becomes fully equivalent to both? Answer this riddle.'

1118. The husband said writing down the answer: 'One in whom passion is assuaged (*vīta-rāga*)'
[Since the word *ita-rāga* with the omission of *vi* is equivalent to the second, a *vīta-rāga*, when the word *ita-rāga* is omitted, becomes the word *vi*, which means a bird.]
At her husband's request she recited another riddle:

1119. Know that this is she who gives pleasure in love [*strī*= *viṣa*]. What does one say to a person desirous of giving? [*yaja*]. From what does a change of state in sugar-cane arise? [*rasa*]. And now know that this clue means a country [*viṣaya*].

1120. What would certainly confer freedom from fear? [*jarasa*]. What gives pleasure to human beings? Know that this riddle forms one compound but is twice analysed.

1121. Sensual pleasure. [*Viṣaya-ja-rasa*]: thus comprehending the glory of intelligence she recited at the instance of her husband a *gūḍha-caturtha*:

1122. 'O thou of illustrious race adored by the three worlds, supreme god of gods, Lord Jina long may thou be victorious, thou of great power, a boat across the ocean of existence, my sanctity, the fosterer, born of the navel of Śrī.

1123. With an *anuṣṭubh* metre in a *vasantatilaka* metre I have recited this *gūḍha-caturtha*, O lord of my life.'

1124. Nāgadatta reflecting for a moment (said: 'The primal divinity has sought refuge in your verse and is not to be extracted from there?)

1125. O god born from a tender navel, thou who conferrest boons in the three worlds, of famed qualities, the giver, fortune, refulgent from the three *guṇas*.'

1126. Like fire from drops of water, through such words his desire for asceticism began to grow so that its nourishment was not enough.

1127. Then he said to her: 'My dear, it is an unheard-of evolution of fate that we even though we are aware should yet be deluded by delusion.

1128. Even though the five arrows are but made of flowers and even though the bow, empty of a bow-string, is but a stem of sugar-cane, yet Kāmadeva indeed conquers every day the three worlds to be conquered: so let Destiny, the Creator, who astounds the mind by contact with a succession of miracles, who greatly transcends the limit of thought and who is worthy of adoration, be worshipped.

1129. Very powerful is the tree of illusion through meditating on beginningless existence; but misery is eradicated by those who are very assiduous.

1130. Meanwhile shouting arose in another house. She asked him: 'Darling what is this I have just heard?'

1131. ' In this house my dear there dwelt a son of King Delusion accompanied by his wife Pleasure and was a sovereign ruler

1132. and triumphantly and luxuriously with the best of food and drink and amusements and unguents his retinue are making an uproar. Now since there has come to his kingdom where

1133. news has been received of his father's death, this sovereign called Sorrow accompanied by his wife Unhappiness, laughter has gone away

1134. and he meets people who go around weeping and beating themselves, on the verge of swooning, in sombre attire and lost in thought here in this house ; so

1135. whilst he has not yet come to our house let us act in such a way that we may not be apt for tribulation but may go to an abode of bliss.'

1136. She replied : ' In this existence we have been harassed previously but you for my sake made this decision ; now do as you think fit.'

1137. Then after giving to Jaina temples his righteously acquired wealth he took the vows in the form prescribed by the Jina in the presence of Susthita Sūri.

1138. Considering friend and foe to be alike and regarding jewels as grass, and gold as rubble he led a very pure life as an ascetic steadfast in heart.

1139. Nāgavasū took the vows at the feet of female ascetics faultlessly and both after a period of spiritual exercises were reincarnated as gods.

1140. When they were reborn from there they obtained an excellent human incarnation in Mahāvideha and enjoyed the supreme bliss to which the Jaina vows lead.

1141. If, Kuñcika, this man who was only a lay disciple of Jaina ascetics did not take the jewelled earring, how could a *sādhu* steal the property of others ?

1142. The merchant said : ' You have recounted this parable of right conduct, I in turn will tell you the parable of the woodman because you resemble him.'

1143. Said the *muni* : ' Who was this woodman ? ' The disciple Kuñcika replied : ' Listen to this worldly parable.

1144. A man used to go about in search of wood. He went to the forest where he saw a lion and being afraid of it clambered up a tree.

1145. Then he saw that an ape had climbed that lofty tree and his body trembling with fear he thought : ' In between these two

1146. I am betwixt the devil and the deep sea.' Then the she-ape said to him : ' My son do not be afraid, do not tremble.'

1147. He became reassured but the lion remained at the foot of the tree. Then night fell and the woodman grew drowsy.

1148. The ape said to him : ' Put your head in my lap and sleep.' When he did so the lion said to the ape :

1149. ' I am very hungry. Drop this man and I will be your best friend and some day will do you a good turn in return.

1150. What need have you to protect this ungrateful and evil mortal ? ' The ape replied : ' I will not abandon anyone who has come to me for protection.'

1151. After making other vile proposals the lion grew bored. Then the woodsman awoke and said ' You sleep now, mother.'

1152. The ape then put her head in his lap and went to sleep. The lion said : ' Man, give me this ape

1153. and when I have eaten her I will go away and the road will be open to you.' The man then threw down the ape from his lap.

1154. but she clung to a branch because of her agility and said: ' Shame on your human nature and your human ingratitude.'

1155. A great caravan came along that road and at the sound of it the lion made off and the woodman went home.

1156. Just as this woodman who had been treated as a friend by the ape was ready to encompass her destruction so you, reverent sir, have treated me.'

1157. The *muni* said : ' The person who acts without reflection is subject to remorse like the woman who killed the mongoose.' Said the layman : ' Who was she and how was that ? '

1158. In a certain place there dwelt a woman Cārabhaṭī who was pregnant and in the yard of her house lived a mongoose who was also pregnant.

1159. She came and went for a long time in the presence of Cārabhaṭī, was brought to bed at the same time and with her offspring went to the house.

1160. Then Cārabhaṭī thought : ' This will be a playmate for my son ' so she gave the mongoose milk to drink and brought it food.

1161. One day Cārabhaṭī left her baby in the cradle and went to a neighbour's house in order to winnow grain.

1162. A snake at once climbed into the cradle and bit the child but the mongoose saw it as it emerged and tore it to pieces.

1163. Then, its muzzle red with blood, the mongoose went to the mother's feet and made friendly overtures but she looked at it and acting without reflection

1164. thought : ' This wretched creature has eaten my child ' and killed it with a pestle and then quickly hurried home.

1165. When she saw that it had torn to pieces the killer of her child she was full of remorse. You will be the same, Kuñcika.'

1166. Said the merchant Kuñcika : ' Just as the man who had been enriched by an elephant became its enemy so have you now become mine, reverent sir.'

1167. The *muni* asked : ' Who was that man ? ' The layman replied : ' In a certain forest dwelt a herd of elephants; one day.

1168. a thorn broke off in the foot of the leader of the herd and he could not walk. One of his cows went to a cultivated field and

1169. picking up a man with her trunk put him on her shoulder and with discretion made her way to the bull elephant. The man inspected the elephant's foot,

1170. opened it with a knife, extracted the thorn and tied it up with a medicinal herb. The elephant whose foot had been healed took him to a thicket of the forest

1171. and handed him pearls and ivory which were tied on elephants, male and female, that could carry burdens, and he was transported to his village with this wealth.

1172. Thanks to the elephant he became opulent and famous. One day because of his greed for the village he informed the king

1173. of the track leading to the elephant herd which was captured by the king in its entirety. You, reverent sir, have acted likewise by ruining your benefactor.'

1174. The *muni* Maṇipati said: 'Kuñcika like the lioness you must exercise careful discrimination.' He replied: 'Who was the lioness, reverent sir?'

1175. Said the *sādhu* Maṇipati: 'There is a mountain Vaitāḍhya rich with very famous gems and jewels and endowed with resplendent qualities through being the dwelling-place of beautiful goddesses.

1176. In one of its caves dwelt a lioness who had destroyed thousands of living creatures and exalted in the pride of her strength, together with her friend, a hind.

1177. Now one day a wretched jackal named Vitatha greedy in searching for meat came there in order to get what could be picked up easily.

1178. The lioness said to her: 'Welcome to you, be at ease, dear friend, you shall be like a sister to me.'

1179. Getting up from child-bed with difficulty the lioness went out of the cave in order to go hunting and the hind fell into a deep sleep.

1180. Then the jackal, that doer of evil deeds, being hungry and seeing the hind asleep got up and ate the lioness' cubs.

1181. Then she smeared with blood the mouth of the hind who was fast asleep. When the lioness arrived she asked: 'Where are my cubs?'

1182. The jackal replied: 'The hind has eaten them.' Then the lioness thought: 'This poor creature is an eater of grass and does not act thus.'

1183. So she asked her: 'Why, my friend, is your mouth smeared with blood?' She replied: 'I do not know' so she then made her vomit.

1184. Seeing that she only brought up grass she said to the jackal: 'You too, vomit,' and had difficulty in making her do so.

1185. When the lioness saw the flesh of her own offspring she said; 'Ah, wretch, you threw your own guilt on her,' and so saying she killed her.

1186. If you investigate your affair as the lioness did it will become clear.' Then Kuñcika said: 'Like the lion you are the ruin of your benefactor.'

1187. The *muni* replied: 'Who was that lion?' Said Kuñcika: 'Listen, somewhere in a cave near an *āśrama* there lived

1188. a wolf who by contact with religious observances had become of noble soul and full of compassion for living beings. The wet season had arrived and

1189. the rain was falling, driven by the wind, when the wolf saw a lion miserable and aching from the cold and with an access of pity

1190. said: 'You, lion, come into the comfort of this cave fearlessly.' The lion came in and endured the suffering of the cold therein.

1191. Later on, when he was comfortable he ate that wolf. Even so, you, reverent sir, give no joy to your benefactor.

1192. The *muni* said: 'From the telling of parables you derive no enlightenment. Listen to this tale: if you do not understand you are certainly a fool.

1193. In Rājagrha, Kuñcika, there was a merchant Kāṣṭha of excellent qualities. His wife was Vajrā and their son was Sāgaradatta,

1194. who was exercising himself in all the arts and was all the time in the study. This merchant had as dear friends three domestic birds.

1195. a parrot named Tuṇḍika, a mynah named Madana-śalākā, who both talked liked human beings and to complete the three a cock.

1196. One day Kāṣṭha set out on a journey to distant parts and said to his wife: 'When I have departed for other countries listen to my advice:

1197. special luxuries that take the form of minium and saffron and unguents and baths and betel and collyrium go away together with the departing husband.

1198. and are again available to women of good family when he comes back. You must guard your virtue, the child, the nurse, the property and the house.'

1199. And having so instructed these birds as his friends and loved ones he took his wares and went to another country.

1200. Whilst she was occupied with the affairs of her household a temple brahmin used to dine there every day,

1201. and he made a fourth. Now Vajrā fell in love with him and he would come at night and then make love with her violently.

1202. Knowing of this the mynah said: 'There is one who is breaking the branch: who comes into our mother's house and who is not afraid of our father.'

1203. Then said the parrot: 'Madanā, be silent: he who eats meat with and lives with our mother becomes our brother.'

1204. Said Madana-śalākā: 'Tuṇḍika, you miserable wretch, ingratitude is the action of dogs, it is not the way of acting of beaked birds.'

1205. Again the parrot said: 'Gentle Madanā, you are pure and you do not know her hidden reasoning; for it has been said:

1206. Again and again one should ponder what is the time and place, who are one's friends, what the outlay and what the profit, what one is and what is one's power.

1207. When one sees a powerful enemy one should not provoke his violence but should use discretion illumined as it were by the autumnal moon.

1208. Kāṣṭha is not here now; who then nourishes us all the time? So cease your hostility or else for both of us death will be the result.'

1209. The birds in cages . . . .
she is merciless in her heart . . . .

1210. Madanā said: 'Disciple, this is true; but the household which our father entrusted to us

1211. this she is now ruining because of her heart which is merciless as a saw.' Then the parrot said: 'You will not experience tenderness from her but will perish from her enmity.

1212. Madanā, absorbed by passion, Vajrā is now to be avoided; so therefore do not die at an unfitting time because of an insensate act'.

1213. Then said Madanā: 'Learned sir, I prefer a righteous death at an inopportune time than to see such unseemly actions committed here in our father's house'

1214. Then making a screeching noise the mynah was killed by the enraged Vajrā and thrown into the fire because she disturbed her amours.

1215. One should not speak falsely but there are truths which should not be told; for speaking the truth Madanā was reduced to cinders in a cowdung fire.

1216. One day two *munis* came there for food and drink and suddenly caught sight of the cock possessed of very fine plumage with parallel lines.

1217. Looking at the heavens the elder *sādhu* who was cognisant of the lucky marks of cocks then said, turning to the other one:

1218. 'Whoever eats the head of this fine cock will become a king.' The brahmin who was lying in the grass heard this

1219. and when the *sādhus* had gone he said to Vajrā: 'Lady, kill this cockerel for me and give it me without hesitation.'

1220. She replied: 'I will give you other meat'; but he would not agree. Then at his command she killed and cooked it.

1221. Then her son came out of the study and said: 'Mother give me something to eat.' She replied: 'It is not ready yet.'

1222. As he began to cry she gave him the head portion from the meat and he ate it and went back to the study.

1223. At dinner-time when the meat of the cockerel was served on the brahmin's plate but he could not find the very part for the sake of which it had been killed.

1224. 'Was any of this given to anyone?' She answered 'No'. He asked 'Where is the head?' She said resolutely when asked:

1225. 'My little boy was crying and asked me for something to eat so I gave him the head.' He was angry and said: 'You wretched woman, you have done what you ought not to.

1226. Kill your boy and take out the head from his belly and give it me.' She replied: 'This is not right.'

1227. 'If you do not do so, I will not be your husband.' Then out of love for him the wretched and depraved woman agreed.

1228. 'As soon as he comes I will do so.' These words were overheard by his nurse who at once took the boy from the study and fled with him on her back.

1229. She told him the real state of affairs: 'You must not be a bit afraid.' So saying she arrived at Pṛṣṭhicampā with the boy on her back.

1230. There the king had just died childless and his horse had been consecrated and whilst she was resting in the shade of a tree

1231. the horse which was roaming about outside the city came up to the merchant's son and whinnied and moved putting its hind quarters in front of him.

1232. The notables of the city then brought the child and his foster-mother with ceremonial into the city and consecrated him in the kingship.

1233. Because of the circumstances the citizens gave him the surname of Dhātṛvāhana. He became a puissant king whose achievements were spread abroad everywhere.

1234. Vajrā and the brahmin made away with all the merchant's wealth and the serving men and women fled, being without maintenance.

1235. One day Kāṣṭha having amassed wealth came back and found his household ruined and the servants gone.

1236. Asked the merchant: 'Where, Vajrā, are Sāgaradatta and the nurse? Where are Madana-śalākā and the cock and all the servants?'

1237. Next he said to the parrot who remained silent: 'You not speak, my dear?' The parrot looked at her, and

1238. twisting her dress she said: 'I will wring your neck like that if you reveal my story.'

1239. The parrot said: 'It is like this: if I speak, then through the spite of this woman I am in danger of my life whilst I remain here.'

1270. Kāṣṭha got up in consternation and released him from the cage; then flying up to the bough of a tree the parrot told the full story.

1271. 'Where Sāgaradatta went to however I do not know,' he concluded. Then Vajrā fled in fear together with the brahmin.

1272. By the power of fate she arrived at Pṛṣṭhicampā. Afterwards the merchant Kāṣṭha struck by the words of the intelligent parrot

1243. and by the hammer of destiny, shook his head. 'Look at what results the evil tricks of fate produce.'

1244. Fate accomplishes actions which are not planned and shatters actions which are well planned; it brings about happenings which man does not even think of.

1245. I must put my mind to what is to be done: what need is there of long deliberation. King of the parrots, let me take leave of you, go where you list.'

1246. When the parrot had gone and Vajrā had straightway fled with the brahmin he gave his property to religious foundations and other objects and took the vows.

1247. He became a proficient monk and with the permission of the *sādhus* led the wandering life. Arrived at Pṛṣṭhicampā he stayed in an ascetic's shelter where there were no living things and

1248. from house to house begged for alms. In this quest he arrived at Vajrā's house and was recognised by her. Under the stimulus of her mean nature that dishonest

1249. woman threw her ornaments into his bowl together with the gruel and then made an outcry. He was brought to the king by the constable.

1250. The nurse recognised the *sādhu* and fell at his feet. As she began to weep the king came up.

1251. and said: 'Mother, who is this *sādhu*?' She replied: 'He is your father.' The king too fell at his feet and he was known by all the people.

1252. Quickly the culprits fled and a pursuit was organised by the king but they were not apprehended. Afterwards the king, his son, addressed him:

1253. 'Why must you live as a monk, my father? Behold the kingdom: protect me who am a child and have no family.' The *muni* replied: 'King,

1254. just as the intention to kill you arose in your mother in particular, even thus there arose in me an aversion to the world ; so, king,

1255. kingship is of unsound basis, an occasion for worldly activity, a gateway to hell for living beings, prejudicial to spiritual bliss, in fact just a performance played in many aspects on the stage of existence.

1256. The religious creed which is the pilot on the road to bliss is what I have chosen : you, sir, do as I have done,' he concluded, 'and take the vows in the Jaina religion.'

1257. The king said : 'If you are intent on doing good to living beings and wish to lead men across the ocean of existence, remain in the vehicle yard.'

1258. The *muni* replied : 'Very well' and surrounded by the *sādhus* he went there and the king listened to the sacred doctrine.

1259. He became a lay disciple and instituted ceremonies in the Jaina temples ; and both king and subjects became active in the practice of the Jaina religion.

1260. Thus the sacred teaching was proclaimed with glory in the Jaina temples. Then the brahmins being stimulated by the force of hatred,

1261. merciless and with cruel intentions, desirous of destroying the doctrine of the Jaina religion, suborned a pregnant woman saying :

1262. 'At the behest of the divinities on earth who are of the nature of the sun and are adored throughout the world make of yourself an offering to the gods'

1263. When this *sādhu* who is honoured by the king comes out from within the city in the presence of the king and the townspeople, dressing up as a female ascetic

1264. you are to obstruct the city gate and make this sort of speech 'My master, how could you make me pregnant and then go away ?'

1265. So, darling, you who are full of compassion, is it right for you to go, lord, leaving me in this condition without money or food or relatives ?'

1266. She replied : '*Munis* are equipped with the weapon of a curse because of their great asceticism, so how am I profited by dying straightway ?'

1267. The brahmins however said : 'Rid yourself of this fear. Are not brahmins strong in *mantras* and ready to show grace ?

1268. We will have much money given to you and will provide for the occasion.' With much difficulty they secured her assent.

1269. Having taken leave of the king the *sādhu* went to the city gate and when he reached it she accosted him in the words used above.

1270. The ascetic thought : 'A blow has been struck against the sacred creed. I will strike a counter blow by glorifying the doctrine.'

1271. Let all the people listen: hear what has been said by this female ascetic and do not say that I am devoid of compassion but listen.

1272. If this foetus has been given life by me then let it emerge at its full term by the aperture of the womb,

1273. but if not, let it burst her belly and emerge at once. Then bursting her belly the foetus fell on the ground.

1274. The wretched fictitious ascetic sank to the ground in a swoon and when she recovered consciousness addressed the brahmins standing nearby :

1275. 'Use your *mantras* and *tantras* at this time and place because you made me do this against my will.'

1276. Losing their authority from fear of the king the brahmins then said : 'Is all this tale she tells true ?'

1277. For who will believe what is said by a sick person, or by one who has eaten as a guest, or by one engaged in love-making or by one desirous of getting something into his possession.

1278. Then seeing the evidence of the excellent *muni's* supernatural power they fell at his feet repeatedly, their limbs trembling from fear of his curse.

1279. and in that attitude they said: 'We have come for refuge to you who are endowed with a wealth of ascetic power: be assuaged and assure our security.'

1280. When they had spoken thus the *sādhu* cut short his curse since good men do not destroy those who have come for refuge.

1281. The king said: 'Take the vows with your wives and children or quit my country,' so they took the vows with their wives.

1282. Just as that serving-woman died with the child from her womb because of an evil action, so will he perish who stole your property.'

1283. As Maṇipati spoke thus the first smoke from the flame of anger began to pour forth from his mouth and ears and nostrils.

1284. Kuñcika's son Jinadatta seeing the fire of flaming anger emerge turned to his father terrified: 'It was I who took your money,

1285. father, so seek pardon in every way of this excellent *muni* who has been slandered.' Astounded and terrified they fell at his feet and asked pardon.

1286. The *muni* esteeming that those who had committed this offence were adherents of his religion and not fit to be destroyed pardoned them.

1287. The disciple Kuñcika became a monk under the *muni* and through this asceticism Jinadatta became a lay disciple.

1288. Knowing this, do not make false accusations against *munis* or female ascetics, or against lay disciples, men or women, because they may be perilous to life.

1289. Endowed with such virtues the *sādhu* Maṇipati, exempt from the fever of existence, became supremely destined for the abode of bliss of the gods and then for final release.

MAṆIPATI-CARITA OF HARIBHADRA

1. namiūṇa [1]Vaddhamāṇaṃ [2]cauttīsâisaya-saṃjuyaṃ dhīraṃ
Maṇivai-cariyaṃ vucchaṃ su-sāhu-guṇa-rayaṇa-[3]paḍihat-
tham

2. atthi iha Bharaha-vāse [4]Maṇivaiyā nāma niruvamā nayarī
tīe Maṇivai rāyā payaī-jaṇa-vacchalo āsī

3. tassa ya Puhavī devī tāṇa suo jaṇiya-jaṇa-maṇ'-āṇando
nāmeṇaṃ Muṇicando niya-bandhava-kumuya-[5]vaṇa-cando

4. aha annayā narindo paliyaṃ daṭṭhūṇa jāya-saṃvego
ṭhaviūṇa suyaṃ rajje Damaghos'-antammi [6]pavvaio

5. abbhattha-duviha-sikkho chaj-jīva-nikāya-rakkhaṇ'-uj-
jutto
kāleṇaṃ paḍivanno egalla-vihāra-vara-paḍimaṃ

6. pattammi sīya-kāle viharanto Maṇivaī-muṇī patto
Ujjeṇī-ujjāṇe nisāe paḍimaṃ ṭhio tattha

7. govāla-dāragehiṃ pāvario [7]cīvarehi [8]bhattīe
jāv' acchai vīsattho tā jaṃ jāyaṃ tayaṃ suṇaha

8. tīe cciya nayarīe bāhiṃ [9]Bhaṭṭo tti māhaṇo vasai
tass' āsi [10]duṭṭha-bhajjā nāmeṇaṃ Dhaṇasirī asai

9. paura-tila-saṃgahāo so Tilabhaṭṭo tti vuccai jaṇeṇaṃ
[11]muddhattaṇeṇa na muṇai niya-bhajjā-ceṭṭhiyaṃ duṭṭhaṃ

10. tīe ya Dhaṇasirīe bhog'-uvabhogesu lālasa-maṇāe
channaṃ [12]vikkaṇiūṇaṃ [13]niṭṭhiviyā te tilā savve

11. cintei tao pāvā kiṃ uttaraṃ eya-vaiyare niuṇaṃ
dāhāmi bhattuṇo 'haṃ pucchijjantī payatteṇaṃ

[1] ADFGH Mahavīraṃ.
[2] ABE cauvvihāisaya.
[3] AB paḍu-hatthaṃ.
[4] AB Muṇivai nameṇa.
[5] AB āṇando.
[6] DEGH nikkhanto.
[7] DHC cīvareṇa.
[8] BF pavarehi.
[9] A parivasai māhaṇo mukkho. BFGH bhaṭṭo 'tthi māhaṇo mukkho.
[10] B pavara-.
[11] ABCDH mukkhattaṇeṇa.
[12] ABG vikkiṇiūṇaṃ D vitthiviūṇaṃ.
[13] ABFG niṭṭhaviyā.

12. tak-kāl'-uppanna-maī māyāe kuṇai erisaṃ uvāyaṃ
jeṇa na karei tattiṃ tilāṇa kaiyāvi Tilabhaṭṭo

13. bahuviha-vihaṅga-picchehi chāiyaṃ savvao niya-dehaṃ
kāūṇaṃ kiṇhāe cauddasīe uttara-rattīe

14. gahiūṇa khāyir'-aṇgāra-pūriyaṃ kara-yalammi ya sarāvaṃ
bheseuṃ saṃpattā bhattāraṃ khetta-khalaya-ṭhiyaṃ

15. paccāsannaṃ pattā puṇo puṇo bhaṇai ucca-saddeṇaṃ
kiṃ Tilabhaṭṭaṃ bhakkhemi kiṃ vā tila-saṃcayaṃ savvaṃ

16. vayaṇ'-antareṇa [1]phukkai aṇgāre hattha-saṃṭhiya-sarāve
dhuṇei uttam'-aṅgaṃ sira-vāla-cchaiya-muha-kamalaṃ

17. daṭṭhūṇa tīe ceṭṭhaṃ [2]suṇiūṇaṃ puvva-vanniyaṃ vaya-ṇaṃ
bhaya-kampira-savv'-aṇgo Tilabhaṭṭo ciṭṭhaī jāva

18. tāv' āgayā samīvaṃ sā pāvā bhaṇai pāva diṭṭho 'si
sucireṇaṃ ajja mae māremi tumaṃ sa-hattheṇaṃ

19. iya evaṃ so bhaṇio pabhaṇai mā kuṇasu erisaṃ devī
dīṇe mamammi āṇā-paḍicchage pāya-vaḍiyammi

20. [3]iya evam-āi bhaṇiyā sā pabhaṇai pāva kiṃ na jāṇesi
jaha ahayaṃ Tilabhakkhā vikkhāyā devāyā-bhuvaṇe

21. tā jai jīviya-kāmo tumaṃ tao majjha niya-tile savve
dehi na jāyai jeṇaṃ uvadavvo tuha sarīrāmmi

22. na ya nāmaṃ pi tilāṇaṃ tesiṃ tumae kayāvi [4]gahiyavvaṃ
[5]iya bhaṇie so tuṭṭho paḍivajjai tīe taṃ vayaṇaṃ

23. aha sā [6]saṃtuṭṭha-maṇā saṃpattā tak-khaṇeṇa niya-gehaṃ
so vi ya bhaeṇa [7]dāha-jjara-parigao āgao sa-gehaṃ

24. khaṇa-metteṇaṃ ca mao tav-velaṃ ceva tīe vayaṇeṇaṃ
nīo viḍehi daḍḍho Maṇivai-muṇiṇo samīvammi

25. tassa ya ciyânaleṇaṃ āgantuṃ vattha-saṃvuḍa-sarīro
uvasagga-sahaṇa-dhīro jhāṇa-ttho jhāmio sa muṇī

[1] AH pukkarai.
[2] DEF soūṇaṃ.
[3] CFG teṇ' evaṃ puṇa.
[4] AGH kāyavvaṃ.
[5] DE pabhaṇio.
[6] FGH parituṭṭha.
[7] B kampiya-savv'-aṅgo jāi niya-gehaṃ.

26. pacchā pabhāya-samaye govālehiṃ paloiuṃ kahio
Kuñciya-seṭṭhissa tao teṇ' āṇīo niyaṃ gehaṃ

27. Kuñciya-seṭṭhī-nāmaṃ kaha jāyaṃ suṇasu Jiṇavara-gharāṇaṃ
savvāṇa kuñciyāo tassa kare Kuñcio teṇaṃ

28. kahiyaṃ ca Kuñcieṇaṃ tahiyaṃ vatthavvayāṇa sāhūṇaṃ
jaha muṇi-vasaho ego daḍḍho jalaṇeṇa iccāī

29. taṃ soūṇaṃ te cciya bhaṇanti jaṃ hoi ettha kāyavvaṃ
amhehi taṃ kahijjau aha so bhaṇiuṃ samāḍhatto

30. Accaṇkāriyabhaṭṭā gharāo āṇeha jhatti vara-tellaṃ
nāmeṇa Lakkhapāgaṃ tao paraṃ ahaṃ [1]bhalissāmi

31. tā muṇi-varāṇa juyalaṃ gayaṃ ghare tīe maggae tellaṃ
dāijjante tammi u jaṃ jāyaṃ taṃ nisāmeha

32. sohamm'-indo jampai sohamma-sahāe saṃṭhio santo
Accaṅkāriyabhaṭṭā khamā-parā sampayaṃ bhuvaṇe

33. devehiṃ pi na sakkā koveuṃ taṃ asaddahanto u
ei suro dāsīe karāo bhaṇjei tinni [2]ghaḍe

34. Accaṅkāriyabhaṭṭā cauttha-velāe appaṇā dei
na ya bhaggo so [3]ghaḍao [4]sammatta-guṇeṇa tīe karā

35. daṭṭhūṇa dāsi-hatthā amhaṃ kajjeṇa ghaḍa-tigaṃ bhaggaṃ
to [5]muṇi-varehi bhaṇiyā dāsīe mā hu rūsijjā

36. sā jampai rosa-phalaṃ ih' eva jamme mae samaṇubhūyaṃ
taṃ sumarantī nâhaṃ kassavi kaiyāvi rūsemi

37. kahamavi muṇīhi puṭṭhā sā [6]jampai niya-cariyam itth' eva
Dhaṇaseṭṭhī tassa piyā [7]Kamalasiri tāṇa aṭṭha suyā

38. tesiṃ [8]aṇuyā ahayaṃ duhiyā eg' eva Bhaṭṭiyā nāmā
bandhava-jaṇassa iṭṭhā visesao jaṇaṇi-jaṇayāṇaṃ

[1] CDE bhaṇissāmi.
[2] BC kuḍe.
[3] C kuḍo.
[4] BC sampatta.
[5] C muṇivareṇa.
[6] BCG niya-cariyaṃ kahei.
[7] A Dhaṇadevī.
[8] AH aṭṭha suyāṇaṃ d°.

39. to bandhu-jaṇa-samakkhaṃ bhaṇiyaṃ tāeṇa maha imā dhūyā
pāṇa-piyā tumhehiṃ na ceva caṅkāriyavva ti

40. Accaṅkāriyabhaṭṭā etto nām'-antaraṃ [1]mahaṃ jāyaṃ
patte juvvaṇa-samae varayā maha enti aṇavarayaṃ

41. na hu dei [2]tāṇa tāo bhaṇai ya dāhāmi niya-suyaṃ tassa
jo eīe vayaṇaṃ khaṇḍissai neya kaiyāvi

42. diṭṭhā ya annayā 'ham Subuddhi-nāmeṇa mantiṇā teṇaṃ
maggāviyā [3]viinnā paḍivanne puvva-bhaṇiyammi

43. vitte pāṇiggahaṇe niya-vāsa-gharammi tattha vi suheṇaṃ
ciṭṭhāmi devayā iva pūijjantī jaṇeṇâhaṃ

44. maha nāho vi Subuddhī saṃjhāe cciya narinda-pāsāo
āgacchai maha pāsaṃ [4]paseviya majjha jaṃ āṇā

45. annammi diṇe rannā bhaṇio mantī jahā tumaṃ sigghaṃ
kiṃ vaccasi so pabhaṇai [5]bhajj'-āeseṇa nara-nāhā

46. to rannā so dhario suciraṃ mukko ya addha-rattammi
patto majjha samīvaṃ ahaṃ pi ros'-āurā dhaṇiyaṃ

47. ḍhakkeuṃ vāsa-haraṃ jaggantī ceva jāva ciṭṭhāmi
tāva duvāra-ṭṭhiena maha paiṇā [6]erisaṃ bhaṇiyaṃ

48. ugghāḍesu kisoyari vāsa-haraṃ tujjha kiṃkaro bhicco
es' āgao duvāre ciṭṭhai ukkaṇṭhio bāḍhaṃ

49. bahuso vi [7]bhaṇijjantī ahayaṃ annāṇa-koha-doseṇaṃ
ugghāḍemi kavāḍaṃ na tassa to teṇa imaṃ bhaṇiyaṃ

50. avvo jāṇanteṇa vi peccha mae erisī sīlā esā
aṅgīkaya tti souṃ [8]ahiyaṃ ruṭṭhā ahaṃ tassa

51. sahasatti vihāḍeuṃ geha-kavāḍāi niggayā bāhiṃ
[9]vaccantī niyaya-ghare gahiyā corehiṃ maggammi

52. gahiy'-ābharaṇā neuṃ niya-pallī-sāmiṇo samuvaṇiyā
teṇa ya bhajjā-bhāvaṃ aṇicchamāṇī daḍhaṃ pahayā

[1] CG saṃjāyaṃ B imaṃ jāyaṃ.
[2] BGH tesiṃ.
[3] CF annayā.
[4] ACDEFG esa cciya B esatthiya.
[5] CH bhajjāe bhayeṇa.
[6] BDGH iya-vayaṇaṃ bhaṇiyaṃ C pabhaṇiyaṃ eraṃ.
[7] BC bhaṇiuṃ thakko.
[8] B ahayaṃ vayaṇaṃ tao tassa.
[9] D pavaccantī nira-gh°.

53. so ya jaṇaṇīe bhaṇio tāḍento maṃ daḍhaṃ jahā putta
esā mahā-saī khalu kayatthiyaṃ jujjae neva

54. jamhā sīlavaīo nārīo jai kahaṃ pi rūsanti
to diṭṭhī-metteṇa vi [1]duṭṭha-nare niddahantîha

55. tassa paḍibohaṇ'-atthaṃ tīe kahiyaṃ balāhiyā-nāyaṃ
egāe aḍavīe ego parivāyago vasai

56. tassa ya teo-lesā annāṇa-taveṇa kahavi saṃjāyā
aha annayā kayāī taru-mūla-ṭhiyassa tass' eva

57. uvariṃ balāhiyāe sirimmi vihiyaṃ purīsa-vosiraṇaṃ
teṇaṃ ca parakuvieṇaṃ daḍḍhā sā cintiyaṃ ca puṇo

58. jai me koi avannaṃ kāhī evaṃ ca taṃ dahissāmi
iya cintiūṇa nayare so patto sāviyāe gehaṃ

59. tīe ya niyaya-pai-kajja-vāvaḍāe pabhūya-velāe
[2]bhikkhā no uvaṇīyā parikuvio muccae teyaṃ

60. [3]teṇa ya sā na vidaḍḍhā niya-sīla-gaṇeṇa kaya-parittāṇā
bhaṇai ya eyaṃ vayaṇaṃ ti daṇḍiyā balāhiyā [4]nâhaṃ

61. puṭṭhā ya kahaṃ jāṇasi vaiyaram eyaṃ araṇṇa-saṃ-bhūyaṃ
sā bhaṇai tujjha kahihī eyaṃ Vāṇārasi-kulālo

62. [5]tahiyaṃ gayassa kahiyaṃ tenaṃ parivāyagassa jaha tīe
sīla-guṇeṇaṃ nāṇaṃ saṃjāyaṃ teṇa sā muṇai

63. majjha vi sīla-guṇeṇaṃ taṃ ceva ya nāṇaṃ atthi to bhadda
sīlaṃ ittha pahāṇaṃ tā tammi samujjamaṃ kuṇasu

64. īya kahie uvasanteṇa teṇa egassa satthavāhassa
hatthe vikkīyā 'haṃ teṇa vi bhajjā mahaṃ hohi

65. īya-āsāe gahīyā tassa vi mantāmi jāva no-vayaṇaṃ
babbara-kūle neuṃ vikkiṇiyā teṇa [6]roseṇa

66. jeṇa ya ahayaṃ gahiyā so maṃ posittu kaḍḍhae ruhiraṃ
evaṃ puṇo puṇo cciya pīḍaṃ maha kuṇai [7]airuddaṃ

[1] C ruṭṭha.
[2] CH bhikkhā-mett'-uvaṇīye FDG bhikhammi nuvaṇīye.
[3] A vaṇi-bhajjā na ya daḍḍhā H sā tīe na ya daḍḍhā.
[4] A nāyam.
[5] BFG tattha pattassa.
[6] CF doseṇa.
[7] BCG asahijjaṃ.

67. ruhirassa kaḍḍhaṇeṇaṃ aṇavarayaṃ majjha paṇḍuraṃ dehaṃ
saṃjāyaṃ maha bhāyā [1]aha patto divva-jogeṇaṃ

68. daṭṭhūṇa mamaṃ cintai kā esā kiṃ na hujja maha bhaiṇī
saṇkiya-maṇeṇa teṇaṃ ahayaṃ ciya pucchiyā bhadde

69. kā 'si tumaṃ bhaṇiyaṃ tao mae vi Ujjeṇi-vāsiṇo [2]dhaṇiṇo
Dhaṇaseṭṭhiṇo suyā 'haṃ vinnāyā moiyā tatto

70. āṇīyā jaṇaya-gehe tam erisaṃ rosa-phalam iha bhave vi
aṇuhūyaṃ teṇâhaṃ rosassa vasaṃ na [3]vaccāmi

71. taṃ souṃ so tiyaso payaḍī-hoūṇa niyaya-vuttantaṃ
kahiūṇa ya kāūṇaṃ tay-avatthaṃ ceva taṃ tellaṃ

72. saṃpatto niya-ṭhāṇaṃ muṇiṇo vi hu Kuñciyassa uvanenti
tellaṃ teṇaṃ vihio [4]savva-taṇū Maṇivaī sāhū

73. tatth' eva varisa-yālaṃ karāvio taha ya putta-bhīeṇaṃ
tav-vasahīe ṭhavio attho paramatthao aṇattho

74. diṭṭho ya ṭhavijjanto [5]so teṇa sueṇa taha ya avahario
[6]vitte [7]vāsā-ratte nihālio Kuñcieṇa tahiṃ

75. tam apicchanto mūḍho sāhuṃ pai saṅkiuṃ bhaṇai evaṃ
bhayavaṃ tumaṃ akayannū Seyaṇaga-gao vva jāo 'si

76. Gaṅgā-naīe tīre gaya-jūhaṃ tattha [8]āsi jūhavaī
jāe jāe nihaṇai gaya-kalahe moha-doseṇaṃ

77. egāe karaṇīe [9]māyā-niuṇāe āsama-payammi
pacchanna-pasaviyāe niyaya-suo rakkhio ego

78. ārāma-seyaṇāo Seyaṇago tti ya jahattha-kaya-nāmo
tāvasa-kumārehi tahiṃ vaḍḍhanto jovvaṇaṃ patto

79. diṭṭho ya bhamanteṇaṃ niya-jaṇao teṇa dappiya-māṇeṇaṃ
nihao ahiṭṭhiyaṃ taha taṃ jūhaṃ cintiyaṃ ca imaṃ

[1] B tattha cciya.
[2] BD vaṇiṇo CG muṇiṇo.
[3] CE naccāmi.
[4] D sattha.
[5] CFG suyaeṇaṃ tahaya jhatti avahārao.
[6] D patte H vatte.
[7] FG ya vāsa-ratte.
[8] A koi D kiṃpi.
[9] A niuṇāe āsama-payammi gantūṇa.

R

80. majjha jaṇaṇi vva annā vi niyaya-suyaṃ ettha āsame kariṇī
[1]vaddhārehi tti cintiūṇaṃ so āsamo bhaggo

81. jaha teṇa kari-vareṇaṃ uvayārīṇaṃ pi tāvasāṇa kao
[2]avayāro taha tumae muṇivara maha davva-haraṇeṇaṃ

82. Maṇivai-muṇi-carie iya khama-dama-saṃvega-buddhi-jaṇayammi
Kuñciya-sāvaya-kahiyaṃ Seyaṇaga-kahāṇayaṃ paḍhamaṃ

83. aha bhaṇai muṇī mā bhaṇasu erisaṃ suṇasu majjha diṭṭhantaṃ
Suṭṭhiya-muṇi-saṃbandhaṃ jeṇa tumaṃ muṇasi sāhu-guṇe

84. Magahā-desammi puraṃ Rāyagihaṃ tattha Seṇiyo rāyā
tassa duve bhajjāo Nand' egā Cellaṇā bīyā

85. Nandāe suo Abhao so mantī tattha Jiṇavaro Vīro
Guṇasilae ujjāṇe samosaḍho saha su-sāhūhiṃ

86. devehi samosaraṇaṃ tassa kayaṃ taṃ ca Seṇiyo nāuṃ
bhattīe vandaṇ'-atthaṃ samāgao suṇai dhammā-kahaṃ

87. tattha koḍhiyam egaṃ Jiṇavara-calaṇe niy'-aṅga-rasiyāe
siñcantaṃ daṭṭhūṇaṃ taṃ pai kovaṃ gao rāyā

88. itthantarammi chīe Jiṇeṇa so bhaṇai marasu taṃ jhatti
taha Abhaeṇaṃ chīe jīva tumaṃ marasu [3]vā bhaṇai

89. aha Seṇieṇa chīe bhaṇai tumaṃ jīva Seṇiya-narinda
Soyarieṇaṃ chīe mā jīva mā marasu bhaṇai puṇo

90. [4]iya soūṇaṃ a-samañjasāiṃ vayaṇāiṃ teṇa bhaṇiyāiṃ
to [5]gāḍhayaraṃ ruṭṭho rāyā [6]tag-gahaṇa-kajjeṇaṃ

91. āisai niya-purise kuṭṭhī uṭṭhittu Jiṇa-samīvāo
naravai-narāṇa pecchantayāṇa gayaṇe samuppaio

92. kahiyaṃ [7]ca tehi ranno aha so saṃsaiya-māṇaso Vīraṃ
pucchai ko esa pahū koḍhiyao aha Jiṇo bhaṇai

[1] A vaddhāreha.
[2] FCE uvayāro.
[3] A bhaṇai puṇo.
[4] *H omits this verse.*
[5] ADGH bāḍhayaraṃ.
[6] ABDH tag-gahaṇa.
[7] B tav-vaiyaraṃ to EG tāva ya ranno.

93. devo esa [1]narīsara devattaṃ kahaṃ pāviyaṃ imiṇā
rannā puṭṭho Seḍuya-diya-vuttantaṃ kahai Vīro

94. Kosambi-nayarīe Sayāṇiyo nāma [2]naravaro āsi
tatth' eva Seḍuya-diyo jamma-dariddo mahā-mukkho

95. so bhajjāe bhaṇio gabbhaṃ-pattāe ghaya-[3]gulāiṃ mahaṃ
āṇeha teṇa bhaṇiyaṃ vinnāṇaṃ natthi me kiṃpi

96. jeṇa paro jāijjai sā jampai nara-var'-indam olaggaṃ
kuṇasu kusumehi so tuha tuṭṭho vittaṃ dhuvaṃ kāhī

97. evaṃ kayammi tuṭṭho bhaṇai nivo tujjha bhaṭṭa kiṃ demi
bhajjā-vayaṇeṇaṃ so maggai maha dehi paidiyahaṃ

98. [4]ussāram agga-bhattaṃ dīṇāraṃ taṃ taheva teṇa kayaṃ
niva-sammao tti loyā vi tassa bhattāiṃ denti bhayā

99. evaṃ so [5]riddhillo pūijjanto jaṇeṇa saṃjāo
bahu-bhoyaṇa-vamaṇ'-āīhi taha ya kāleṇa kuṭṭhiyo

100. manti-vayaṇeṇa tāhe dinno puttāṇa tassa ahigāro
rannā so ya nisiddho ciṭṭhai niya-[6]ghara-kuḍīrammi

101. sa-yaṇehi avannāo ruṭṭho māyāe āṇavai chāgaṃ
taṃ niya-[7]deha-ghaṭṭaṇa-cāraṇao kuṭṭhiyaṃ kāuṃ

102. hantūṇa ya sa-yaṇāṇaṃ dāūṇaṃ kuṭṭha-saṃkamaṇ'-atthāe
[8]tittha-maraṇa-cchaleṇaṃ gao sayaṃ bhīsaṇe raṇṇe

103. tattha tisieṇa diṭṭhaṃ bahu-rukkha-[9]dalehiṃ kalusiyaṃ salilaṃ
tap-pāṇāo sajjo saṃjāo āgao sa-gihaṃ

104. daṭṭhūṇa kuṭṭha-[10]ghatthe sa-yaṇe so bhaṇai maha avannāe
phalam eyaṃ tumhāṇaṃ te benti dhiratthu te pāva

105. jeṇa erisaṃ [11]vavasiyaṃ evaṃ so khiṃsiyo jaṇeṇâvi
tatto Rāyagiha-gao ciṭṭhai dovāriyass' ante

[1] BFG naresara.
[2] A varavai.
[3] AH guḍāiṃ.
[4] AH osaraṃ.
[5] CF aṇudiyahaṃ.
[6] A gihā.
[7] D deh'-uvvaṭṭaṇa.
[8] B tattha.
[9] CH phalehi.
[10] ABD vatthe C patte E hatthe.
[11] FG cacariyaṃ.

106. ettha tayā pattāṇaṃ amhāṇaṃ vandaṇāe kajjeṇaṃ
so dovāriya-puriso samāgao iha samosaraṇe

107. Seḍuyagaṃ muttūṇam duvāra-desammi rakkhaṇ'-aṭṭhāe
teṇa ya duvāra-duggā-nevajjaṃ bhakkhiyaṃ [1]savvaṃ

108. tab-bhakkhaṇāo tisio [2]sūl'-atto aṭṭa-jhāṇa-[3]doseṇaṃ
mariūṇaṃ [4]uvavanno vāvīe [5]dadduro satto

109. kālantareṇa punaravi iha saṃpattāṇam amha jaṇa-vādaṃ
soūṇa sariya-jāī vandaṇa-vaḍiyāe saṃcalio

110. maggammi turaya-[6]khara-khura-khutto suha-bhāva-saṃgao mariuṃ
nāmeṇa [2]Dadduraṅko devo jāo imo so ya

111. tuha maṇa[7]-parikkhaṇ'-atthaṃ surinda-vayaṇaṃ asaddahanto u
rasiyā-sey'-āīhiṃ māyaṃ kāūṇa esa gao

112. aha Seṇieṇa bhaṇiyaṃ kiṃ pabhaṇai sāmi marasu iccāī
kahai Jiṇo paramatthaṃ iha dukkhaṃ [8]jāhi taṃ mokkhaṃ

113. evaṃ sampai bhaṇiyaṃ Abhao iha Jiṇa-gurūṇa bhattiparo
para-loe Savvaṭṭhe hohī egâvayāro u

114. taṃ puṇa iha dhamma-[9]rao parattha narayammi [10]jāisi narinda
Soyario iha mahise haṇai mao vaccihī narayaṃ

115. [11]iya naraya-gamaṇa-bhīo rāyā [12]puṇa Seṇiyo imaṃ bhaṇai
bhayavaṃ tumammi nāhe kaha jāissaṃ ahaṃ narae

116. tā dehi kevi niyame jehi na vaccāmi dāruṇe narae
to bhaṇai bhuvaṇa-bhāṇu tass' eva samāhi-kajjeṇaṃ

[1] ABDH bahuyaṃ.
[2] BCD mūo to.
[3] B jogeṇaṃ.
[4] D samuppanno.
[5] ABFG dudduro.
[6] ABC khura.
[7] ABFG dudduranko.
[8] A jāi taṃ.
[9] AE paro.
[10] DG jāhisi.
[11] BC īya soūṇaṃ savvaṃ r°
[12] C siri-.

117. sāhūṇa [1]bhatta-pāṇaṃ Kavilā-hatthāo taṃ davāvehiṃ
Soyariyaṃ ca vahantaṃ mahise rakkhehi diṇam ekkaṃ

118. Kavilā rasoiṇi tatto bhaṇiyā paḍibhaṇai neya dāhāmi
sāhūṇa [1]bhatta-pāṇaṃ jai tila-mette [2]kuṇasi khaṇḍe

119. Soyario vi nisiddho bhaṇai na thakkemi kahavi mārento
pañca-sae mahisāṇaṃ to khitto kūva-majjhammi

120. tattha vi miu-mayaṃ kāuṃ haṇai tao antarāla-dhario vi
maṇasā vigappiūṇaṃ vahai abhavva tti kāūṇaṃ

121. evaṃ a-vihiya-niyamo Jiṇa-purao garūya-soga-saṃtatto
[3]gāḍhayaraṃ vilambanto bhaṇai nivo nāha rakkhi mamaṃ

122. Vīro bhaṇai narêsara narayammi nikāiyaṃ tae āuṃ
to gantavvaṃ niyamā Ghammāe patthaḍe paḍhame

123. uvvaṭṭiūṇa tatto hohisī [4]Ussappiṇīe paḍhama-Jiṇo
maha sariccho naravara tā mā kheyaṃ tumaṃ kuṇasu

124. uciya-samayammi rāyā sa-puraṃ pai paṭṭhio muṇiṃ niyai
maccha-gahaṇaṃ kuṇantaṃ sura-māyāe mahā-satto

125. pabhaṇai kiṃ kuṇasi tumaṃ muṇī bhaṇai hou tumha paccakkhaṃ
iya bhaṇiuṃ pakkhippai jalammi jālaṃ jhasa-nimittaṃ

126. rāyā bhaṇai kaḍīe kiṃ eyaṃ so vi bhaṇai raya-haraṇaṃ
eeṇaṃ kiṃ kijjai rannā bhaṇie muṇī bhaṇai

127. jīvā rakkhijjantī to mārisi kīsa macchae rāyā
bhaṇai muṇī vi ya haṭṭe kambalam ehiṃ kiṇissāmi

128. saṃjama-heuṃ dāuṃ kambalayaṃ vāriūṇa jā jāī
[5]tā niyai haṭṭa-[6]majjhe gabbhavaiṃ sāhuṇiṃ egaṃ

129. Jiṇa-sāsaṇassa khiṃsaṃ rakkhanto taṃ pi dhariya pacchanne
dhammammi avicala-maṇo pasava-diṇaṃ jāva paḍiyarai

130. evaṃ pi jā na sakko khobheuṃ to sureṇa tuṭṭheṇaṃ
payaḍī-hoūṇa nivo bhaṇio [7]dhanno 'si nara-nāha

[1] HAE bhatti-dāṇaṃ G bhatta-dāṇaṃ.
[2] E kuṇaha.
[3] AG bāḍhayaraṃ.
[4] CF osappiṇīe.
[5] A tāva niyaṭṭā magge gabbhavaī sāhuṇī egā.
[6] DGH magge.
[7] ABCH dhaṇo.

131. taha giṇhasu hāram imaṃ golaya-juyalaṃ ca jāmi [1]saggam ahaṃ
iya bhaṇiūṇaṃ tiyaso patto tiyas'-ālayaṃ sahasā

132. bhaṇiyaṃ ca teṇa saṃpaṭṭhieṇa tuṭṭaṃ puṇo imaṃ hāraṃ
jo saṃdhissai puriso so marihī n'atthi sandeho

133. rannā vi Cellaṇāe dinno hāro maṇohar'-āyāro
Nandāe golaya-dugaṃ sā ruṭṭhā taṃ vihāḍei

134. pecchai ya khoma-juyalaṃ kuṇḍala-juyalaṃ ca niggayaṃ tatto
taṃ giṇhai sā tuṭṭhā taṃ daṭṭhuṃ Cellaṇā bhaṇai

135. sāmi imaṃ maha dijjau so bhaṇai na demi dinnam eyāe
tāhe ranna ruṭṭhā maraṇ'-atthaṃ caḍai pāsāe

136. vāyāyaṇa-vivareṇaṃ paḍāmi eyāo heṭṭhao huttaṃ
jā niyai tāva picchai tala-ṭṭhie tattha tinni jaṇe

137. miṇṭhaṃ taha ārohaṃ mantantaṃ mauya-mauya-vayaṇehiṃ
Mahaseṇā-gaṇiyāe [2]samayaṃ ai-āula-maṇāe

138. taṃ daṭṭhūṇaṃ devīe cintiyaṃ kiṃ imāe mantanti tti
nisuṇemi tāva maraṇaṃ [3]pacchā vi hu majjha sâhīṇaṃ

139. paribhāviūṇa eyaṃ avahiya-hiyayā taṃ nisāmiuṃ laggā
aha vesāe bhaṇiyo āroho [4]mahura-vayaṇehiṃ

140. sāmiya campaya-mālaṃ dehi mahaṃ tīe bhūsiya-sarīrā
jeṇâhaṃ vesāo sesāo [5]jiṇemi maha-[6]diyahe

141. jai puṇa na desi to 'haṃ marāmi ahavā tumaṃ pariharāmi
āroho bhaṇai tao jaṃ te royai tayaṃ kuṇasu

142. ahayaṃ tu na demi imaṃ campaya-mālaṃ gay'-inda-ābharaṇaṃ
eīe dinnāe rāyā maha jīviyaṃ harai

143. miṇṭheṇaṃ āroho bhaṇio jo maddaveṇa ghittuṃ
na hu tīrai so ghippai khareṇa baḍueṇa va palāso

[1] ACH sagga-muhaṃ D maggammi.
[2] ADGH sammaṃ.
[3] CFGH majjha vi pacchā hu.
[4] AB mauya.
[5] BEGH jiṇāmi.
[6] A hiyae B divase C dahe DE dehe.

144. etth' āroho pucchai ko baḍuo esa to kahai miṇṭho
kila bambhaṇeṇa keṇavi uttara-desammi jāeṇaṃ

145. desantaraṃ gaeṇaṃ diṭṭho papphullio palāsa-tarū
rañjiya-maṇeṇa bīyaṃ tass' āṇīyaṃ niyaya-dese

146. [1]vaviyaṃ sittaṃ kāla-kkameṇa jāo gurū palāsa-dumo
siñcento aṇavarayaṃ na hu phullai vaḍḍhai navaraṃ

147. to rūsiūṇa teṇaṃ mūle pajjālio nalo tassa
tav-vasao rukkhattaṃ saṃpatto phullio ya lahuṃ

148. evam hiyam avi vuttā asaggahaṃ muñcae jai na esā
to kiṃ imāe supurisa kīrai hiyaṃ appaṇo jeṇaṃ

149. jo appaṇo hiya-karo annassa vi so hu bahu-mao hoi
jaha Bambhadatta-ranno chagalo aha bhaṇai āroho

150. kaham eyaṃ to miṇṭho pabhaṇai Kampilla-puravare
rāyā
nāmeṇa Bambhadatto Bambha-suo bāraso cakkī

151. [1]asseṇaṃ avahario aḍavī-patto ya magga-laggeṇa
sinneṇa niyaya-[2]nagare nīo aha uciya-samayammi

152. vāsa-harammi paviṭṭho puṭṭho devīe deva aḍavīe
kiṃ kiṃpi tae diṭṭhaṃ suyaṃ ca accabbhuya-[3]sarūvaṃ

153. so bhaṇai mae aḍavī-patteṇa talāya-tīra-taru-mūle
āsīṇeṇaṃ diṭṭhā majjittu sarovar'-uttiṇṇā

154. egā itthī nāiṇī-rūva-ṭhiyā [4]goṇasâhiṇā saddhiṃ
vaḍa-[5]koḍarā gaeṇaṃ suraya-suhā-sovaṇa-pasattā

155. tad-aṇāyār'-āloyaṇa-kova-gaeṇaṃ mae tayaṃ mihuṇaṃ
pahayaṃ kasāhi tā jāva jhatti addaṃsaṇī-hūyaṃ

156. iya kahiūṇa narindo sarīra-cintāe niggao bāhiṃ
niyai suraṃ viṇaya-paraṃ phuranta-vara-kuṇḍalâharaṇaṃ

157. vimhiya-maṇo narindo sureṇa aha teṇa evam ālatto
tuṭṭho 'mhi [1]tumha naravara bhaṇasu varaṃ kiṃ
paṇāmemi

[1] CG vaviyammi tammi k°.
[2] AGH ass'-avahario aḍavīe patto āgamma magga-laggeṇa.
[3] D gehe.
[4] DE asuyam GH bhūyaṃ.
[5] A govasāhiṇā.
[6] BC koṭṭara.
[7] BE tujjha.

158. so bhaṇai keṇa kajjeṇa majjha tuṭṭho 'si aha suro bhaṇai
jā sā itthī tumae aḍavi-patteṇa sikkhaviyā

159. nāga-kumārī sā majjha bhāriyā tīe tujjha pāsāo
āgamma mahaṃ bhaṇio māyā-niuṇaṃ ruyantīe

160. tumae vivijjamāṇe ahaṃ aṇāha vva Bambhadatteṇaṃ
nihaya 'mhi nāha surayâhilāsiṇā taṃ aṇicchantī

161. to 'haṃ kovam uvagao tuha vahaṇ'-atthaṃ ih' āgao sigghaṃ
jāva tumaṃ devīe puṭṭho aḍavīe vuttantaṃ

162. nisuyaṃ ca tayaṃ savvaṃ tumae devīe jaṃ samakkhāyaṃ
eeṇa kāraṇeṇaṃ tuṭṭho 'haṃ tuha varaṃ demi

163. bhaṇai nivo jai evaṃ tujjha [1]pasāeṇa savva-jīvāṇaṃ
bhāsāo vivujjhijjā ahayaṃ eso varo [2]hou

164. evaṃ ti hou [3]naravara jai varam annassa taṃ payāsesi
tā te maraṇaṃ hohī matthaya-[4]phuṭṭaṇeṇa sahasatti

165. iya bhaṇiya gao sahasā devo rāyā ya vāsa-bhavaṇammi
saṃpatto patta-varo evaṃ vaccanti diyahāiṃ

166. kaiyāvi maṇḍaṇ'-atthaṃ āsīṇo naravai suṇai vayaṇaṃ
ghara-koiliyāe tayaṃ niyaya-paiṃ pai bhaṇijjantaṃ

167. jaha eyāo naravara vilevaṇāo tumaṃ maha nimittaṃ
[5]āṇehi thova-mettaṃ vilevaṇaṃ ḍohalo majjha

168. so bhaṇai na[6] āṇemi bīhemi nivassa sā tao bhaṇai
jai āṇesi na eyaṃ [7]to 'haṃ avassaṃ marissāmi

169. tav-vayaṇa-savaṇa-[8]saṃjāya-[9]pahariso nivo diṭṭho
devīe tao puṭṭho sāmi kiṃ hasasi taṃ eyaṃ

170. bhaṇai narindo sundari hasiyaṃ khu mae paraṃ na sāhemi
kiṃ kajjaṃ bhaṇai nivo marāmi eyammi kahiyammi

[1] BDE pabhāveṇa.
[2] ADE hoi.
[3] BCFGH navaraṃ.
[4] ABDH phuḍaṇeṇa.
[5] BCF āṇeha.
[6] C na yāṇāmi.
[7] BEFG to 'vassam ahaṃ.
[8] E sambhama.
[9] ABGH pahasiro.

171. sā bhaṇai avassam imaṃ kahiyavvaṃ jai na kahesi to niyamā
sāmi marissāmi ahaṃ tāhe rāyā imaṃ bhaṇai

172. jai evaṃ tā sāhemi devi navaraṃ ciyāe ārūḍho
iya bhaṇiya masāṇaṃ pai calio rāyā [1]sa-devīo

173. jāo loga-pavāo jai kira devīe naravaro kiṃpi
kahihī tao marissai bollijjai [2]kuṇḍa-kuṇḍehiṃ

174. itto ya chāgo ego bhaṇio chagalīe majjha caraṇ'-atthaṃ
java-nicayāo eyāo pūliyaṃ egam āṇehi

175. so bhaṇai Bambhadattassa rāiṇo ghoḍayā jave ee
carihanti ime anno giṇhanto hammae niyamā

176. sā bhaṇai majjha vayaṇaṃ jai na tumaṃ kuṇasi to marissāmi
chagaleṇ' uttaṃ marasu tti majjha annāo hohinti

177. chagalīe tao bhaṇiyaṃ eso chak-khaṇḍa-bharaha-nara-nāho
mahilāe vayaṇeṇaṃ mariu-maṇo vaccai masāṇaṃ

178. taṃ puṇa neha-vihūṇo niya-jīviya-[3]loluo vigaya-satto
na hu kuṇasi majjha vayaṇaṃ dhiratthu te purisayārassa

179. chagaleṇa tao bhaṇiyaṃ jāī-metteṇa bokkaḍo ahayaṃ
eso ya ceṭṭhieṇaṃ mahilā-kajjeṇa jo [4]marihī

180. āsanne vaccanteṇa rāiṇā taṃ nisāmiyaṃ savvaṃ
to maraṇāo niratto chagalassa dāuṃ kaṇaya-mālaṃ

181. pabhaṇai devī taṃ nivviṇṇā niyaya-jīviyavvāo
to marasu majjha annāo tujjha sarisāo hohinti

182. tā bho [5]jaha so rāyā appa-hiya-parāyaṇo tao jāo
taha hosu tumaṃ pi daḍhaṃ evaṃ miṇṭheṇa bhaṇiyammi

183. mariyavvā ya niyattā Mahaseṇā Cellaṇā ya taṃ souṃ
hāreṇaṃ ciya tuṭṭhā niveṇa saha bhuñjae bhoe

184. aha so tiyasa-viinno hāro tuṭṭho taḍitti vihi-vasāo
bahu-vakko tti na tīrai saṃdheuṃ jeṇa keṇāvi

185. jo ya tayaṃ saṃdheuṃ hojja samattho na so vi saṃdhei
sura-vayaṇāo bhīo niva-purao puvva-bhaṇiyāo

[1] CGH saha devīe.
[2] C Tiyaga-caukkesu E nuṇḍa-vaḍehi.
[3] DH lobhao.
[4] ABFGH marai.
[5] A jai.

186. annammi diṇe rannā davāvio paḍahago niya-[1]purammi
jo saṃdhei hāraṃ so lahai nivāo daviṇa-lakkhaṃ

187. maṇiyāreṇ' egeṇaṃ [2]vuddheṇaṃ niya-suyāṇa daviṇ'-attham
jīviya-nivviṇṇeṇaṃ buddhīe saṃdhio hāro

188. laddhaṃ daviṇassa addhaṃ paḍhamaṃ pacchā [3]mayammi tammi nivo
sesaṃ na dei bhaṇai ya dāyavvaṃ jassa so natthi

189. so vi maṇiyāra-seṭṭhī mariuṃ tatth' eva vāṇaro jāo
hiṇḍanto niyaya-ghare daṭṭhuṃ saṃbhariya-puvva-bhavo

190. mucchā-nimīliy'-accho paḍio karuṇā-gaehiṃ puttehiṃ
kaya-paḍiyāro sattho [4]tap-purao akkhare lehai

191. so 'haṃ tumhāṇa piyā mariūṇaṃ vāṇaro samuppanno
to bhaṇaha sesa-davvaṃ niveṇa dinnaṃ na vā tumhā

192. te pabhaṇanti na dinnaṃ taṃ souṃ vāṇaro sa-rosa-maṇo
keṇavi chaleṇa hariuṃ hāraṃ appei puttāṇaṃ

193. tan-nāsâula-hiyayo rāyā Abhayaṃ samāisai evaṃ
satta-diṇ'-[5]abbhintarāo laha hāraṃ ahava to daṇḍo

194. evaṃ Abhaya-kumāro [6]aṇudiyahaṃ hāra-maggaṇ'-ujjutto
sattama-diṇe rayaṇīe vasio vasahīe sāhūṇaṃ

195. tattha ya Sutthiya-sūrī Siva-Suvvaya-Dhaṇaya-Joṇaya-muṇīhiṃ
sahio nivasai so puṇa bhayavaṃ-Jiṇa-kappa-gahaṇ'-atthaṃ

196. saṃsār'-uvvigga-maṇo kuṇamāṇo satta-bhāvaṇ'-[7]abbhā-saṃ
kāussaggammi ṭhio rayaṇīe uvassayassa bahiṃ

197. etto maṇiyārassa ya suehi bhīehi tīe rayaṇīe
hāro samappio vāṇarassa tass' eva pacchannaṃ

[1] CFG nayare.
[2] C puṭṭheṇaṃ F tuṭṭheṇaṃ.
[3] D tammi mayammi.
[4] DG tāṇa puro.
[5] AE abbhantarao.
[6] CGH aṇudīhaṃ.
[7] DG ubbhāvaṃ.

198. teṇa vi vasahī-bāhiṃ-ṭhiyassa Sutthiya-[1]gurussa kaṇṭhammi
olavio taṇay'-atthaṃ apicchamāṇeṇa vi nivāo

199. itthantarammi paḍhame jāme rayaṇīe volie sante
taha uggayammi cande ninnāsiya-timira-niurumbe

200. niya-guru-paḍiyaraṇ'-atthaṃ Siva-sāhū niggao niyai sūriṃ
hāra-virāiya-kaṇṭhaṃ kāussagga-ṭṭhiyaṃ tattha

201. bhīya-maṇo khaṇa-mettaṃ ṭhāuṃ abbhintarammi pavisanto
pabhaṇai bhayaṃ ti [2]khuddho vissariya-nisīhiya-saddo

202. tā puṭṭho Abhaeṇaṃ bhayavaṃ [3]kutto bhayaṃ bhavantāṇaṃ
muṇiṇā vuttaṃ puvvâṇubhūyaṃ imam amha saṃbhariyaṃ

203. [4]kaha so kahei sāhū Ujjeṇīe duve vaṇiya-puttā
Siva-Sivadatt'-abhihāṇā amhe [5]dāliddayā hontā

204. daviṇassa viḍhavaṇ'-atthaṃ pattā Soraṭṭha-maṇḍale [6]tattha
āvajjiyaṃ pabhūyaṃ davvaṃ mahayā kileseṇaṃ

205. taṃ naulayammi kāuṃ kaḍīe baddhaṃ [7]samuvvahantāo
vāraṃ vāreṇa amhe āgacchāmo sa-pura-huttaṃ

206. amhaṃ ca jassa hatthe taṃ davvaṃ so imaṃ vicintei
māremi bīyam eyaṃ evaṃ [8]pattā purassa bahiṃ

207. tattha khaṇe taṃ davvaṃ maha pāse āsi taṃ mae khittaṃ
mahai dahe taj-jaṇiyaṃ duṭṭha-maṇaṃ appaṇo nāuṃ

208. Sivadattassa ya kahiyaṃ dhiddhī eyaṃ dhaṇaṃ aṇattha-dhaṇaṃ
jassa kae tujjh' uvariṃ āsi mahaṃ pāva-pariṇāmo

[1] AHJ jaissa.
[2] A khuddo E khutto.
[3] BDHJ katto.
[4] ABE kaha kahasu kahai.
[5] D dāriddiyā.
[6] AFG ca uvvahantāo.
[7] A ittha.
[8] AB puttā.

209. teṇa vi [1]taṃ ciya siṭṭhaṃ iṭṭhaṃ ca dhaṇassa daha-jale khivaṇaṃ
iya ega-maṇā amhe do vi gayā niddhaṇā [2]gehaṃ

210. [3]gilio ya [4]naulao so maccheṇaṃ dhīvareṇa so ghittuṃ
vikkīo maha bhagiṇī-hatthe jīvantao ceva

211. tīe amhaṃ pāhuṇṇay'-attham āgamma randhaṇa-[5]gharammi
so [6]chindiuṃ āraddho jā diṭṭho naulago tattha

212. sahasatti saṅkiyāe tīe saṃgovio niyaya-aṅke
nāyaṃ ca imaṃ amhaṃ jaṇaṇīe vihi-niogeṇaṃ

213. puṭṭhā sā tīe tao vacche kiṃ eyam iha tae laddhaṃ
sā bhaṇai na kiṃci tao jaṇaṇī tas-santiyaṃ pattā

214. asi-patteṇaṃ haṇiūṇa māriyā tīe davva-lobheṇaṃ
evaṃ daṭṭhuṃ amhe sa-saṃbhamā tattha saṃpattā

215. tīe vi hu pāvāe amhaṃ bhagiṇīe saṃbhama-vaseṇaṃ
uṭṭhantīe aṅkāo nivaḍiyo naulago sahasā

216. taṃ daṭṭhūṇaṃ ambehi cintiyaṃ esa so mahâṇattho
attho punaravi patto [7]catto jo āsi daha-majjhe

217. tamhā te iha dhannā kaya-unnā je imaṃ paricaīuṃ
paḍhamaṃ ciya paḍivannā pavvajjaṃ Jiṇavara-mayammi

218. iya [8]bhāviūṇa amhe kāuṃ jaṇaṇīe aggi-sakkāraṃ
dāuṃ bhagiṇīe gharaṃ pavvaiyā guru-samīvammi

219. tā bho puvv'-aṇubhūyaṃ bhayaṃ eyaṃ majjha bhāvayantassa
pavisantassa nisīhiya-ṭhāṇe bhaya-vayaṇam āvaḍiyaṃ

220. itto bīe pahare Suvvaya-sāhū tah' eva bhaya-bhīo
pavisanto bhaṇai mahā-bhayaṃ ti Abhaeṇa taha puṭṭho

221. aha bhaṇai Aṅga-jaṇavaya-gāme koḍumbio ahaṃ āsi
payaīe soṇḍīro paḍiyā tatth' annayā dhāḍī

[1] A cintiya.
[2] DGHJ gehe.
[3] B galio.
[4] A nivvilio BH nivalao C nevalão D nivvalio E niulao.
[5] B nimittam.
[6] A chediuṃ.
[7] AFGH khitto.
[8] CE bhaṇiūṇa.

222. [1]tīe bhayeṇa naṭṭho gāma-jaṇehiṃ gih'-ega-desammi
ciṭṭhāmi jā nilīṇo tā corā maha gharaṃ pattā

223. maha gharaṇīe bhaṇiyā mahilāo kiṃ na leha bho tumhe,
[2]na ya muṇai sā varāī jaha eyaṃ suṇai maha bhattā

224. nīyā ya tehi esā niya-palliṃ icchai tti kāūṇaṃ
niya-pahuṇo uvaṇīyā jāyā se vallahā bhajjā

225. uvasantammi dhāḍī-uvadavve āgao puṇo gāmo
puvva-ṭhiīe nivasai ahaṃ pi tatth' eva nivasāmi

226. puṇa puṇa bhaṇio mittehiṃ āgao tīe moyaṇa-nimittaṃ
taṃ palliṃ hiyaeṇaṃ aṇ-icchamāṇo vi tas-saṅgaṃ

227. egāe therīe ghare paviṭṭho [3]gamāmi kai-diyahe
[4]viṇaya-rañjiyā sā therī vuttā mae evaṃ

228. amba ihaṃ maha bhajjā ciṭṭhai pallivaissa pāsammi
tīe maha āgamaṇaṃ kahasu tumaṃ kahavi gantūṇaṃ

229. therīe tah' eva kae saṃdiṭṭhaṃ [5]tīe majjha bhajjāe
ajjaṃ sa palli-nāho jāhī annattha rayaṇīe

230. to tumae ajjaṃ ciya āgantavvaṃ paosa-samayammi
iya tīe [6]kahie ahaṃ tīe gehammi saṃpatto

231. pallīvaī vi taiyā gehao annattha ciṭṭhai kahimpi
sā vi ya maṃ daṭṭhūṇaṃ pamuiya-hiyaya vva saṃjāyā

232. uvavesio ya tīe sayaṇīe palli-sāmiṇo ahayaṃ
kaya-paya-[7]soyā sā vi hu majjha samīvammi uvaviṭṭhā

233. etthantarammi patto kuovi [8]seṇāvai ghara-duvāre
tīe [9]jāyāe tao [10]sejjāe ahe ahaṃ kao

234. pallīvaiṇo vihiyaṃ paya-soyaṃ tīe ceva sejjāe
uvaviṭṭhassa tao sā evaṃ kahiuṃ samāḍhattā

235. jai ei majjha bhattā tā sāmiya tassa kiṃ tumaṃ kuṇasi
bhaṇiyaṃ ca teṇa [11]sakkāra-urassaraṃ taṃ samappemi

[1] AB *omit this verse.*
[2] B amhāṇaṃ gahaṇeṇaṃ sampai tusissai tuha bhattā.
[3] ABDGHJ gaesu kaisumpi.
[4] BDGHJ diyahesuṃ sā therī viyaṇe v°.
[5] C maha tīe ya.
[6] A vihie.
[7] D sohā.
[8] ABCDHJ pallivaī.
[9] ABCDF bhīyāe.
[10] AHJ sejjā-heṭṭhe.
[11] ABDHJ pūyā.

236. tāhe tīe bhiuḍī vihiyā to jāṇiūṇa tab-bhāvaṃ
pabhaṇai pallī-nāho parihāso esa me vihio

237. mab-bhāvo puṇa eso jai taṃ picchāmi ettha saṃpattaṃ
tā tassa lemi [1]khallaṃ taṃ souṃ [2]tīe tuṭṭhāe

238. sejja-heṭṭhammi ṭhio diṭṭhīe tassa daṃsio ahayaṃ
[3]gahiūṇa teṇa baddho thūṇāe alla-[4]vaddheṇaṃ

239. nihao ya niddayaṃ [5]niṭṭhureṇa daḍha-laṭṭhi-muṭṭhi-[6]ghāehiṃ
suttesu tesu [7]punnehi majjha tatth' āgao suṇao

240. teṇa ya bandhaṇa-vaddhā khaddhā mama niddha-bandhaveṇ' eva
to 'haṃ mokkala-gatto patto pallīvai-samīvaṃ

241. gahiūṇa tassa khaggaṃ uggaṃ āyaḍḍhiūṇa uṭṭhaviyā
taha sā duṭṭha-sahāvā jaha pallivaī na uṭṭhei

242. jai pukkaresi pāve to imiṇā dāruṇeṇa khaggeṇaṃ
chindissāmi tuha siraṃ iya bhaṇiya tam [8]aggae kāuṃ

243. sahasatti niyaya-gāmâbhimuhaṃ sampaṭṭhio turiya-turiyaṃ
dūraṃ gayassa majjhaṃ volīṇā savvarī savvā

244. to 'ham [9]kuḍiya-bhaeṇaṃ lukko ekkāe vaṃsa-jālīe
itthantarammi patto pallivaī [10]saha bhaḍ'-oheṇaṃ

245. teṇa puṇa amha maggo [11]não paya-paddhaīe annaṃ ca
daṭṭhūṇaṃ dasiyāo khittāo tīe [12]intīe

246. so maṃ khagga-pahārehi jajjaraṃ jāya-garuya-dukkhehiṃ
kīlittu kīlaehiṃ dharāe pañcahi vi aṅgehiṃ

247. taṃ ghittūṇaṃ [13]paḍigao majjha vi paricatta-jīviy'-āsassa
pāse vāṇara-ego saṃpatto so ya maṃ daṭṭhuṃ

[1] C khaggaṃ D lakkhaṃ E khillaṃ HJ sīsaṃ.
[2] C tassa saṃtuṭṭhā.
[3] C nihiūṇa.
[4] AE valleṇaṃ.
[5] CD to niṭṭhura-.
[6] DGHJ m-āīhiṃ.
[7] B punneṇa.
[8] DG aggao.
[9] A kuṭṭhi, B koḍhāḍitti, C vuṭṭhi, D koḍhiya, EF puṭṭhi, H kuṭṭi, J muṭṭhi.
[10] C saha-bhaḍo eva.
[11] AFG uvaladdho p°.
[12] B pattīe.
[13] A parigao.

248. tay'-avattha-gayaṃ mucchā-nimīliy'-accho mahī-yale paḍio
suciremaṃ ceyannaṃ laddhuṃ gantūṇa annattha

249. puṇa āgao turanto ghettūṇaṃ sajjalam osahi-juyalaṃ
egāe osahīe nissallo 'haṃ kao teṇaṃ

250. bīyāe parūḍha-vaṇo pacchā dharaṇi-yalammi lihiūṇaṃ
hattheṇa akkharāiṃ niyaya-sarūvaṃ samakkhāyaṃ

251. āsi purā vijja-suo tuha gāme Siddha-kamma [1]nāmo 'haṃ
kamma-vaseṇaṃ jāo mariūṇaṃ vāṇaro [2]ihayaṃ

252. tuha daṃsaṇeṇa jāyaṃ jāī-saraṇaṃ ca majjha sahasatti
to puvva-bhava-viyāṇia-osahi-juyaleṇa eeṇa

253. pauṇī-kao 'si evaṃ sampai puṇa suṇasu majjha vuttantaṃ
aham anneṇa baliṇā [3]kaiṇā chaḍḍhāvio jūhaṃ

254. tā jai taṃ hantūṇaṃ jūhavaiṃ [4]kuṇasī maṃ tumaṃ kahavi
majjh' uvayārassa tao paḍi-uvayāro kao hoi

255. tav-vayaṇaṃ kāūṇaṃ palliṃ gantuṃ puṇo vi pacchannaṃ
hantūṇa palli-nāhaṃ taṃ ghittuṃ āgao [5]sa-gihaṃ

256. iya niya-mahilā-ceṭṭhiya-daṃsaṇāo visaya-[6]visa-virat-teṇaṃ
vihiyā mae mahāyasa pavvajjā suṭṭhu-aṇavajjā

257. tā bho Abhaya mahāyasa puvv'-aṇubhūyaṃ [7]mahā-bhayaṃ eyaṃ
[8]aṇucintantassa mahā-bhayaṃ ti vayaṇaṃ maha pavattaṃ

258. aha Dhaṇao nāma muṇī tah' eva taiyammi jāme
pavisanto bhaṇai ai-bhayaṃ ti taṃ pucchae Abhao

259. katto tuha ai-bhayaṃ so sāhai puvva-veiyaṃ eyaṃ
pucchai Abhao bhayavaṃ kaha tumae veiyaṃ kahasu

260. Dhaṇaeṇa tao vuttaṃ Ujjeṇīe samīva-gāmammi
āsi [9]puro guṇa-sundara-khattiya-kula-puttao ahayaṃ

[1] AHJ nāmāṇo.
[2] A ahayaṃ.
[3] D kaiyāvi, E kapieṇa.
[4] F kuṇasu.
[5] F sahassā.
[6] AB suha.
[7] C bhayaṃ saranteṇaṃ to nisīhiya-ṭhāṇe mahābhayaṃ bhāsiyaṃ sahasā.
[8] E aṇucintiyantassa.
[9] BFG purā.

261. uttama-vaṃs'[1]-uppannā kannā Ujjeṇi-nayari-vatthavvā
kula-abhimāṇeṇa mae pariṇiyā jovvaṇa-ttheṇaṃ

262. tīe āṇayaṇ'-atthaṃ asi-bīyo paṭṭhio sasura-gehaṃ
patto paosa-samae Ujjeṇīe masāṇammi

263. pecchāmi mahilam egaṃ pāvaraṇa-paḍeṇa pihiya-muha-kamalaṃ
kaluṇa-sareṇa ruyantaṃ sūla-ṭṭhiya-purisa-pāsammi

264. saṃjāya-daeṇa mae sā bhaṇiyā kiṃ tumaṃ ruyasi bhadde
tāhe sā gaggaya-[2]girā eyaṃ bhaṇiuṃ samāḍhattā

265. jo ya na dukkhaṃ patto jo ya na dukkhassa niggaha-samattho
jo ya na duhie duhio kaha tassa kahijjae dukkhaṃ

266. iya tav-vayaṇaṃ souṃ ahiyaṃ kārunnam āgaeṇa mae
bhaṇiyaṃ bhadde nisuṇasu majjha vi [3]gahalliyaṃ egaṃ

267. ahayaṃ dukkhaṃ patto ahayaṃ dukkhassa niggaha-samattho
ahayaṃ duhie duhio tā majjha kahijjae dukkhaṃ

268. jai evaṃ tā suvvau jo eso sūliyāe uvari naro
so maha bhattā naravai-narehiṃ eyaṃ dasaṃ nīo

269. jīvai ya esa ajjāvi eya-nimittaṃ tu bhoyaṇaṃ ghittuṃ
aham āgay' amhi [4]sahasā bhoiuṃ imaṃ na sakkemi

270. to nipphaliya-payāsā soittā roiuṃ ahaṃ laggā
āpucchiyā ya tumae supurisa karuṇa-pavanneṇaṃ

271. tā kuṇasu maha pasāyaṃ ṭhavesu maṃ niya-khandha-desammi
jeṇ' eyaṃ niyaya-paiṃ bhuñjāvemi sa-hattheṇaṃ

272. joeyavvaṃ na tae uḍḍhaṃ maha saṃmuhaṃ mahāsatta
jeṇa na lajjāmi ahaṃ tuha khandha-paiṭṭhiyā santī

273. khaggaṃ muttuṃ dharaṇī-yalammi khandhammi sā mae ṭhaviyā
sūl'-āroviya-purisassa santiyaṃ chinnae maṃsaṃ

[1] E samuppannā Ujjeṇi-nayarī sā eva chañcā.
[2] DFG girī.
[3] DHJ gahilliyaṃ.
[4] BC sahasā imaṃ suyaṇu na sakkemi, EH supurisa sakkā na hu bhoiuṃ kahavi, G na ya bhoiuṃ imaṃ suyaṇu sakkemi.

274. nivaḍanti majjha uvariṃ [1]puṇa ratta-ruhira-binduṇo bahave
te 'haṃ salilassa kaṇe kalayanto ṭhāmi vīsattho

275. avaloiyaṃ cireṇaṃ nivviṇṇeṇaṃ mae uvari-huttaṃ
diṭṭhaṃ ca ceṭṭhiyaṃ se bhaya-jaṇaṇaṃ bhīma-rūvāe

276. tā taṃ bhūmīe nivāḍiūṇaṃ bhaya-kampamāṇa-savv'-aṅgo
vīsāriūṇa khaggaṃ puvvaṃ pi mukkaṃ tahiṃ ṭhāṇe

277. vegeṇa palāyanto patto 'haṃ jāva pura-paolīe
tā sā vi tam eva asiṃ ghittūṇa samāgayā tattha

278. tīe ya majjha ūrū ego [2]puravara-paoli-bāhi-ṭhio
chinno khagga-pahāreṇa pāva-kammāe sahasatti

279. taṃ ghittūṇa gayā sā ahaṃ pi tatth' eva nivaḍio santo
vilavāmi [3]kaluṇa-kaluṇaṃ duvāra-duggāe aggammi

280. [4]kula-devayāe bhaṇio taha vilavanto ahaṃ sa-karuṇāe
bho bhadda [5]sāyiṇīhiṃ saha amhāṇaṃ imā merā

281. jaṃ pura-paoli-purao dupayaṃ [6]ca cauppayaṃ ca taṃ tāsiṃ
jaṃ [7]puṇa abbhintarao taṃ savvaṃ amha ābhavai

282. tā tuha ūrū eso pura-bāhi-[8]ṭhio tti rakkhio na mae
taha vi tumaṃ mā royasu karemi acireṇa tuha eyaṃ

283. iya bhaṇiūṇaṃ tīe a-cintaṇijjāe deva-sattīe
ūrū tay-avattho cciya majjha kao kaya-pasāyāe

284. taṃ paṇāmiūṇa ahiyaṃ [9]gao ahaṃ sasura-mandiraṃ taṃ ca
pihiya-duvāraṃ daṭṭhuṃ vivareṇaṃ to paloemi

285. picchāmi sāsuyaṃ mahiliyaṃ ca tahiyaṃ paīva-kantīe
maṃsaṃ khāyantīe do vi piyantīe [10]majjaṃ ca

286. etthantarammi maha sāsuyāi vuttaṃ imaṃ jahā maṃsaṃ
ai-miṭṭhaṃ to pabhaṇai maha bhajjā erisaṃ vayaṇaṃ

[1] ABFGH puṇaruttaṃ r°.
[2] C paolissa bāhi-bhāga-ṭhio.
[3] BDF karuṇa-karuṇaṃ.
[4] D koṭṭa-devīe.
[5] ABD sāyiṇīṇaṃ.
[6] ABE vā . . . vā.
[7] CG tu tay-abbhantarao.
[8] B ṭhiyassa r°.
[9] A vimāṇo cciya sasura-mandirammi gao pihiya-duvāre.
[10] ABD majjhaṃ, E maddaṃ.

S

287. amme tuha jāmāū-santiyam eyaṃ [1]kahaṃ tao savvo
puvv'-utto vuttanto kahio jā ūru occhinno

288. to 'haṃ bhaya-saṃbhanto gharammi gantūṇa jāya-saṃvego
pavvaio guru-mūle tā ai-bhayam erisaṃ majjha

289. tatto cauttha-jāme bhayâi-bhayam āha Joṇao sāhū
kahai ya niya-vuttantaṃ Abhaya-kumārassa taha ceva

290. Ujjeṇīe seṭṭhi Dhaṇadatto bhāriyā Subhaddā se
tāṇa suo 'haṃ majjha vi nāmeṇaṃ Sirimaī bhajjā

291. sā majjha calaṇa-[2]dhoyaṇa-salilaṃ neheṇa pai-diṇaṃ piyai
aham avi [3]aṇuratta-maṇo tīe vayaṇaṃ na laṅghemi

292. evaṃ vaccai kālo bhaṇio aha annayā ahaṃ tīe
maha piyayama ai-saddhā jāyā miga-puccha-[4]maṃsammi

293. tā jai tumha pasāeṇa majjha saṃpaḍai taṃ na acireṇaṃ
tā hoi phuḍaṃ maraṇaṃ iya nāuṃ kuṇasu jaṃ joggaṃ

294. to sā mae sa-dukkhaṃ bhaṇiyā bhaṇa piyayame kahiṃ honti
te miga-pucchaga-jīvā taṃ maṃsaṃ jeṇa āṇemi

295. sā pabhaṇai Rāyagihe nayare Seṇiya-nivassa gehammi
tesiṃ [5]vittī pauttī esā nisuyā mae puvviṃ

296. tā tattha tumaṃ vaccasu jai piya kajjaṃ mae jiyantīe
iya bhaṇio tassâhaṃ saṃpatto bāhir-ujjāṇe

297. pecchāmi vīsamanto pattāṇaṃ kīlaṇ'-attham ujjāṇe
vivihāiṃ vilasiyāiṃ kāmuya-sahiyāṇa vesāṇaṃ

298. aha tāṇaṃ majjhāo egā vara-rūva-[6]dhāriṇī vesā
nāmeṇa Magahaseṇā keṇavi khayareṇa avahariyā

299. to pariyaṇeṇa tassa ya mahayā saddeṇa eyam ugghuṭṭhaṃ
[7]bho bho dhāvaha dhāvaha hīrai gosāmiṇī amhaṃ

[1] CFG kao tae laddhaṃ.
[2] AB dhāyaṇa.
[3] AB aṇuttara.
[4] E mīsammi.
[5] AB titti, DE tatti.
[6] HJ taruṇī-vesā.
[7] C bho dhāha dhāha dhāvaha.

300. evaṃ suṇiūṇa mae sahasā ā-yanna-pūriyaṃ [1]bāṇaṃ
mottūṇa so durappā gayaṇa-ttho mārio khayaro

301. paḍiyā ya tassa hatthāo Magahaseṇā sarovara-jalammi
tatto uttariūṇaṃ [2]samāgayā majjha pāsammi

302. bhaṇio ahaṃ sa-viṇayaṃ tīe imaṃ komalāe [4]vāyāe
sāmiya kuṇasu pasāyaṃ [5]imammi kayali-hare ehi

303. tattha gao 'haṃ majjiya-jimio tad-dinna-[6]parihiya-su-vattho
suha-[7]sayaṇīya-nisanno tīe āpucchio evaṃ

304. supurisa kutto taṃ āgao 'si kiṃ vā paoyaṇaṃ tujjha
iya puṭṭheṇaṃ kahio tīe mae niyaya-vuttanto

305. to bhaṇai Magahaseṇā sāmi tumaṃ ujjugo na lakkhesi
niya-mahilāi [8]sahāvaṃ sā khalu accanta-dussīlā

306. jai sā hojja susīlā tumaṃ ca jai hosi vallaho tīe
tā kaha nīsārejjā gharāo eeṇa kavaḍeṇa

307. iya [9]bhaṇarī sā bhaṇiyā mae jahā suyaṇu mā imaṃ bhaṇasu
sīla-guṇeṇaṃ na samo tīe viṇao cciya kahavi

308. maṃ accant'-aṇurattaṃ tad-uvari nāūṇa Magahaseṇāe
bhāva-nnuyāe moṇaṃ jhatti kayaṃ vaiyare tammi

309. cūḍa-maṇī nibaddho mam' uttamaṅge imaṃ bhaṇantīe
pura-majjhe pavisāmo ussūraṃ vaṭṭae inhiṃ

310. iya bhaṇiūṇa [10]paviṭṭhā mae samaṃ [11]sandaṇaṃ sama-bhirūḍhā
vajjanti bahuvih'-āojja-sadda-paḍisadda-bhariya-disā

311. pavisanta-loga-kalayalā [5]to rukkh'-ucchaliya-rosa-dup-peccho
tatth' āgao gay'-indo tāsanto nāri-nara-niyaraṃ

[1] A vayaṇaṃ.
[2] C samāṇiyā.
[3] DG vāṇīe.
[4] AGHJ āgacchasu kayalī-gehammi.
[5] DH pahiriya.
[6] DG sayaṇammi.
[7] DGH sarūvaṃ.
[8] ACD bhaṇie.
[9] A pahāyā, CD payaṭṭā.
[10] A daṃsaṇaṃ.
[11] AFG to ravucchaliya, HJ tūrakkhucchaliya.

312. so ya mae gaya-sikkhā-kusaleṇa [1]vasī-kao khaṇ'-addheṇaṃ
patto ya tao loyāo sāhu-vāo aṇanna-samo

313. to loeṇaṃ rañjiya-maṇeṇa bahuviha-girāhi thuvvanto
patto 'haṃ tīe maṇoharaṃ gharaṃ sura-vimāṇaṃ va

314. khaṇa-metteṇa tīe bhaṇio 'haṃ ajja ajjautta mae
Seṇiya-narinda-purao paṇacciyavvaṃ payatteṇa

315. tā āgacchasu piyayama tumaṃ pi tatto mae imaṃ bhaṇiyaṃ
vacca tumaṃ aham ihaiṃ ciṭṭhissāmi ei maha niddā

316. iya bhaṇiūṇa gayā sā narinda-purao paṇacciuṃ laggā
aham avi tatth' eva gao miya-pucchaga-maṃsa-gahaṇ'-atthaṃ

317. pekkhaṇaya-vāvaḍesu ya rakkhaya-purisesu laddha-lakkheṇaṃ
miga-pucchassa ya gahiyaṃ maṃsaṃ govāiyaṃ ca taha

318. jā nissariuṃ laggo a-lakkhio tāva rakkhaya-narehiṃ
maṃs'-avahāro ranno niveio kahavi nāūṇaṃ

319. rannā vi raṅga-bhaṅgo mā hou imaṃ vibhāviyaṃ teṇaṃ
na hu kiṃpi jāva bhaṇiyaṃ tāva ahaṃ [2]nibbhayo santo

320. tatth' eva ega-desammi saṃṭhio viviha-hāvabhāvehiṃ
[3]naccantiṃ avaloemi Magahaseṇaṃ mahā-gaṇiyaṃ

321. tīe naṭṭa-niuṇatta-tosieṇaṃ mahā-narindeṇaṃ
[4]paḍivanne vara-tiyae paḍhiyam imam maha nimitteṇaṃ

322. miga-puccha-maṃsa-gāhī maha jīviya-dāyago mahāsatta
katth' acchai majjha pio cūḍāmaṇi-maṇḍaṇo ihaiṃ

323. iya tīe vayaṇa-paṅkaya-viṇiggayaṃ nisuṇiūṇa vayaṇam imaṃ
bhaṇiyaṃ mae kisoyari eso 'haṃ ettha ciṭṭhāmi

324. to tīe vinnatto nara-nāho deva puvva-paḍivannā
je tinni varā tāṇaṃ majjhāo donni me dehi

325. so pabhaṇai vīsatthā maggasu jaṃ tesaṃ īhiyaṃ kiṃpi
tīe bhaṇiyaṃ abhayaṃ egeṇaṃ hou eyassa

[1] DFG vase.
[2] AHJ niggao.
[3] AGH vaccantiṃ.
[4] A paḍivannammi varammi, DHJ paḍivannammi vara-tige.

326. bīeṇaṃ eso cciya majjha varo manniyaṃ tayaṃ rannā
to sā laddha-pasāyā mae samaṃ āgayā sa-gihaṃ

327. volīṇesuṃ [1]kaivaya-diṇesu bhaṇiyā mae Magahaseṇā
vaccāmi ahaṃ daie niya-nayaraṃ jai tumaṃ bhaṇasi

328. tīe bhaṇiyam avassaṃ jai gantavvaṃ tao mamaṃ ghettuṃ
vaccasu evaṃ hou tti manniyaṃ taṃ mae vayaṇaṃ

329. to tīeṇa appāṇaṃ vareṇa moyāvio narindāo
vihiyā ya niravasesā sigghaṃ ciya gamaṇa-sāmaggī

330. to 'haṃ tīe [2]sahio Ujjeṇiṃ patthio kameṇaṃ ca
saṃpatto se bāhiṃ taṃ mottūṇaṃ tahiṃ ceva

331. rayaṇīe niyaya-gharaṃ khagga-sahio ahaṃ gao jāva
picchāmi tāva niyayaṃ bhajjaṃ suttaṃ saha viḍeṇaṃ

332. tā rosa-vaseṇa mae khaggaṃ āyaḍḍhiūṇa [3]accuggaṃ
taha so hao varāo pāṇehiṃ jahā paricatto

333. pacchanna-paesa-ṭhio picchāmi tie khaṇa-viuddhāe
[4]khaḍḍāe [5]nihippantaṃ taṃ purisaṃ khaṇḍa-khaṇḍa-kayaṃ

334. pecchantass' eva mahaṃ taṃ [6]khaḍḍaṃ pūriūṇa dhūlīe
tad-uvari kayaṃ mahantaṃ pīḍhaṃ [7]littaṃ ca guttaṃ ca

335. taṃ daṭṭhūṇaṃ savvaṃ suttāe tīe āgao bāhiṃ
kahiūṇa ya vuttantaṃ vesāe Magahāseṇāe

336. Rāyagihaṃ ceva gao tīe sahio [8]jahā-suhaṃ tattha
gamiūṇa kiṃpi kālaṃ Ujjeṇiṃ āgao 'mhi puṇo

337. āṇandiūṇa jaṇahi-jaṇaṇaṃ ca mad-daṃsaṇeṇa gharaṇīe
gharaṃ āgao 'mhi tīe a-payāsanto niyaya-bhāvaṃ

338. sā puṇa mai saṃpatte ghar'-aṅgaṇe kavaḍa-[9]pakhaḍiya-pamoyā
pucchai kiṃ sāmi cirāo āgao to mae bhaṇiyaṃ

[1] AHJ kaisuvi.
[2] A sariuṃ.
[3] D ai-tikkhaṃ.
[4] A khaṭṭummi, FG khaṭṭāe.
[5] C nihiyantaṃ, E khippantam.
[6] AF khaṭṭuṃ.
[7] A cittaṃ.
[8] CDHJ ahā suhaṃ.
[9] C payaḍiya.

339. tujjha ya [1]kae kisoyari miga-pucchaga-maṃsa-[2]maggayantassa
laggo ittiya-kālo na ya saṃpattaṃ tayaṃ kahavi

340. to 'ham asiddha-kajjo pie iyāṇiṃ pi kahavi kiccheṇaṃ
hiyaeṇa aṇicchanto iha patto tujjha neheṇaṃ

341. [3]evam-āi tīe kahiyaṃ acchanto tatth' ahaṃ niyacchāmi
niccaṃ ciya kaya-pūyaṃ taṃ pīḍhaṃ agga-kūreṇaṃ

342. tatto mae niya-maṇe paribhāviyam erisaṃ jahā esā
jārassa tassa ajja vi moheṇaṃ kuṇai niya-pūyaṃ

343. anna-diṇe sā bhaṇiyā mae imaṃ piyayame mahaṃ kuṇasu
pāhuṇṇaṃ ghaya-unnehi ajja ghaya-[4]khaṇḍa-juttehiṃ

344. na ya tatto majjhāo dāyavvaṃ kiṃpi tāva annassa
jāva mae no bhuttaṃ tīe evaṃ ti paḍivannaṃ

345. bhaṇiyaṃ ca bhaṇasi kiṃ nāha erisaṃ majjha kiṃ tumāo vi
anno vi ko piyayamo paḍhamaṃ dāhāmi jassâhaṃ

346. uciye samae bhoyaṇa-nimittam egattha maha nisannassa
paḍham'-uttiṇṇaṃ ghaya-unnam egam uṇhaṃ [5]kare ghettuṃ

347. pakkhivai tattha ghaḍae daḍḍhā daḍḍha tti[6]jampirī pāvā
to Abhaya mae bhaṇiyaṃ kiṃ ajja vi tīe kiṃ [7]tu tae

348. kiṃ tuha piyareṇa mae puṇa bhaṇiyā jāya-garūya-kovavasā
ghittuṃ tam eva ghaya-unna-payaṇa-pattaṃ jalaṇatattaṃ

349. [8]nihaṇemi tti pagāmaṃ pahāviyā maha palāyamāṇassa
piṭṭhīe khivai tayaṃ sa-ghayaṃ tavayaṃ vigaya-karuṇā

350. teṇâhaṃ daḍḍha-taṇū gao gharaṃ kahavi jaṇaṇi-jaṇayāṇaṃ
kāleṇa sattha-deho pavvaio jāya-saṃvego

[1] DGHJ kaeṇa kisori.
[2] A sannisantassa, FGH mantisantassa, G mannisantassa.
[3] E iccāi.
[4] E ghaḍa.
[5] A kavaḍe.
[6] ACD jampiuṃ.
[7] A na.
[8] AFG pahaṇemi, D pahaṇāmi.

351. evaṃ mae mahāyasa bhayâi-bhayam erisaṃ samaṇu-
bhūyaṃ
taṃ sumaranteṇa nisīhiya-ṭhāṇe imaṃ vuttaṃ

352. itthâvasare uiyammi [1]sūriye posahaṃ tu pārittā
Abhaya-kumāro bāhiṃ [2]patto pecchai tayaṃ hāraṃ

353. cintai eya-nimittaṃ sāhūhi bhay'-āi-vayaṇāiṃ
bhaṇiyāiṃ na uṇa lobho ittha kao vigaya-lohehiṃ

354. tā dhannā kaya-punnā ee sahalaṃ ca jīviyaṃ imesaṃ
ko vā hujja saricccho imehiṃ sayale vi jiya-loe

355. evaṃ Abhaya-kumāro muṇi-gaṇa-saṃghāe bhāvio bāhiṃ
ghettūṇa tayaṃ hāraṃ ḍhovai ranno vi niya-piuṇo

356. tā bho Kuñciya sāvaya su-sāhuṇo honti iya vigaya-lohā
tā Kuñcio payampai anne te tāriso na tumaṃ

357. iya Maṇivai-muṇi-carie hār'-uppattī-bhayâi-bhaya-juttaṃ
Sutthiya-[3]m-āi-jaīṇaṃ kahāṇayaṃ bīyam akkhāyaṃ

358. taṃ puṇa sīha-saricccho pucchai sāhū kahaṃ imaṃ āha
Vāṇārasīe rāyā Jiyasattu tassa vara-vejjo

359. tassa suyā do jaṇayammi uvarae vijjayaṃ a-yāṇantā
tā rannā jaṇaya-pae na kayā anno kao vijjo

360. te puṇa avamāṇeṇaṃ [4]gantuṃ des'-antarammi paḍhiūṇaṃ
vijjaya-satthaṃ caliyā andhaṃ sīhaṃ niyanti pahe

361. dīṇâṇāh'-āīṇaṃ kāyavvaṃ vejjayaṃ ti guru-vayaṇaṃ
sumaranteṇa lahuṇā sīho sajjo kao kahavi

362. jeṭṭho uṇa jā na [5]tarai taṃ vāreuṃ sahoyaraṃ niyayaṃ
tāhe aṇāgayaṃ ciya ārūḍho taruvare [6]caṅge

363. iyaro puṇa uvayārī vi nivviveeṇa teṇa sīheṇa
cira-[7]chuhieṇaṃ [8]khaddho gayammi annattha sīhammi

364. jeṭṭho uttariūṇaṃ dumāo saṃpāvio niyaṃ nayaraṃ
jāo piu-paya-bhāī bhogāṇaṃ [9]bhāyaṇaṃ taha ya

[1] AHJ diṇayare.
[2] A tatto.
[3] DG sūri-jaīṇaṃ.
[4] A vijjāṇaṃ tu desantaraṃ patthaviyā.
[5] G tirai.
[6] ADHJ tuṅge.
[7] D bhukkhieṇaṃ.
[8] G khuddho.
[9] A bhoyaṇaṃ.

365. uvayāriṇo vi vejjassa teṇa sīheṇa jaṃ kayaṃ du-kayaṃ
taha tumae vi muṇīsara maha davvaṃ avaharanteṇa

366. iya Maṇivai-muṇi-carie muṇi-mahuyara-surahi-kamala-sāricche
sīha-kahāṇayam eyaṃ iha [1]taiyaṃ Kuñcieṇ' uttaṃ

367. aha Muṇivai payampai sāvaya mā bhaṇasu erisaṃ vayaṇaṃ
uvasanta-maṇo houṃ Meyajja-kahāṇayaṃ suṇasu

368. Sāgee Caṇḍavaḍiṃsagassa ranno Sudaṃsaṇā devī
tīe Sāgaracando Muṇicando do ime puttā

369. taha Piyadaṃsaṇa nāmā bīyā pattī mahā-narindassa
tīe vi duve puttā Guṇacando Bālacando ya

370. Sāgaracando rāyā saṃjāo uvarayammi jaṇayammi
Muṇicando puṇa bhuñjai kumāra-bhuttīe Ujjeṇiṃ

371. aha annayā [2]narindo rasoiṇiṃ bhaṇai majjha kallevaṃ
[3]āṇejja kiṃpi turiyaṃ assāṇaṃ vāhaṇa-gayassa

372. to sā moyagam egaṃ hatthe ghittūṇa bāhiṃ gacchantī
Piyadaṃsaṇāe bhaṇiyā he he kiṃ tujjha pāsammi

373. tīe bhaṇiyaṃ moyagam egaṃ ranno [4]nayemi kallevaṃ
to Piyadaṃsaṇa ginhai visa-bhāviya-niyaya-[5]hatthehiṃ

374. puṇa iyarīe appai sā ranno so vi kāuṃ do khaṇḍe
Piyadaṃsaṇā-suyāṇaṃ dei lahuya tti kāūṇaṃ

375. [6]bhuttā ya tehi tatto viseṇa ghummāviyā tao rannā
maṇi-jala-pāṇā satthā vihiyā te āgayā gehaṃ

376. Sāgaracando vi tao rasoiṇiṃ bhaṇai moyago kaha ṇu
visa-[7]davvo saṃjāo sā āha ahaṃ na yāṇemi

377. navaraṃ [8]eyāṇaṃ ciya jaṇaṇīi [9]karehiṃ gholio suiraṃ
tā taṃ pi uvālambhai ā pāve mārio honto

[1] A tahayaṃ.
[2] FGHJ ya rāyā.
[3] FG āṇijjaṃ.
[4] D na pakkillo ya.
[5] FG hattheṇaṃ.
[6] GH bhuttehi tehi.
[7] CD ḍhakko, F duṭṭho, G daḍḍho, HJ diṭṭho.
[8] CD iyāṇiṃ.
[9] F kareṇa.

378. a-vihiya-Jininda-dhammo duggai-[1]paha-bhāyaṇaṃ kao [2]honto
puvvaṃ ciya dijjantaṃ tuha rajjaṃ kiṃ na gahiyaṃ ti

379. tā sampayaṃ ca giṇhasu rajjaṃ puttāṇa desu niyayāṇaṃ
iya rajj'-āī caiuṃ Sāgaracando muṇī jāo

380. egammi sāhu-gacche su-vihiya-sūrīṇa pāya-mūlammi
abbhattha-duviha-sikkho jāo acireṇa gīy'-attho

381. aha annayā kayāī Ujjeṇīe samāgayā sāhū
sūrīhiṃ tao puṭṭhā kusalaṃ sāhūṇa bho tattha

382. āmaṃ bhaṇanti navaraṃ Muṇicanda-narinda-puttago ego
uvarohiya-putto vi hu kuṇanti sāhūṇa uvasaggaṃ

383. iya vayaṇaṃ soūṇaṃ Sāgaracando vi pucchiuṃ sūriṃ
Ujjeṇīe patto tesiṃ paḍibohaṇ'-atthāe

384. egāe vasahīe ṭhio su-sāhūṇa majjhayārammi
bhoyaṇa-kāle patte patte ghittūṇa [3]bhikkh'-aṭṭhā

385. saṃpaṭṭhio muṇīhiṃ nivārio ajja hosu pahuṇṇago
na ya ciṭṭhai so bhaṇai ya [4]atta-lahio majjha daṃseha

386. paḍinīya-ṭhavaṇa-[5]āmaga-nindiya-sejjā ya rāya-[6]bhava-ṇāiṃ
sāhūhiṃ tahā [7]vihie so u gao rāya-bhavaṇammi

387. rasavai-gharammi patto mahayā saddeṇa dhamma-lābhei
rāy'-anteuriehiṃ nivārio mauya-saddeṇaṃ

388. so niya-savaṇe daṃsai bahiro 'haṃ bhaṇai ucca-saddeṇa
kiṃ sāviyāo tubbhe pabhaṇaha maṃ lahuya-saddeṇa

389. evaṃ so jampanto diṭṭho rāya-uvarohiya-suehiṃ
kalayala-ravaṃ [8]kuṇantā te pattā tassa pāsammi

390. bhaṇio naṭṭaṃ jāṇasi so āha jāṇemi kiṃtu āojje
vāeha tahā vihie muṇinti na ya vāiuṃ kiṃpi

[1] CJ paya.
[2] CDHJ 'haṃ to.
[3] D sikkh'-aṭṭhā, FG bhatt'-aṭṭhā.
[4] CDEJ aha laṭṭhio.
[5] CD āmama, J āgama.
[6] G bharaṇammi.
[7] H vihio so ego r°.
[8] DE kuṇanto.

391. bhaṇiyā teṇa chaillā [1]tumhe na ya kiṃpi muṇaha iya vuttā
te ruṭṭhā vāeuṃ samāgayā sāhu-vahaṇ'-aṭṭhā

392. [2]avaḍhāliyā ya teṇaṃ aṅgôvaṅgā [3]niuddha-kusaleṇaṃ
[4]nīhario ujjāṇe patto jhāṇa-ṭṭhio [5]tattha

393. rannā bhoyaṇa-samae kumarā saddāviyā tao diṭṭhā
joyanteṇa jaṇeṇaṃ paḍiyā dharaṇīe [6]nicceṭṭhā

394. kahiyā ya teṇa ranno so vi ya uvarohiyeṇa saha patto
diṭṭhā [7]tah 'eva tatto saṃpatto sāhu-pāsammi

395. nāo niveṇa eso Sāgaracando sahôyaro bhāyā
maha muṇivaro tti jāo to rāya paḍai pāesu

396. iyareṇam uvāladdho [8]na ya putte sikkhāvesi sāhūṇaṃ
uvasaggaṃ kuvvante dhiratthu te rāya-nīīe

397. rāyā bhaṇai na eyaṃ puṇo vi kāhinti muñcae tāhe
bhaṇai muṇī pavvajjaṃ kuṇanti jai tesiṃ tā mokkho

398. evaṃ paḍivanne so saṃpatto rāulammi niva-sahio
pavvāyai te donni vi rāya-suo kuṇai [9]suddha-vayaṃ

399. aha uvarohiya-putto Sāgaracandeṇa bohio santo
kuṇai vayaṃ sa-dugañchaṃ dunni vi ante surā jāyā

400. jiṇa-thuṇaṇa-bohi-[10]pucchā-uvarohiya-dullaha-bohi-vāgaraṇe
[11]so bhaṇai mitta [12]'haṃ te bohiyavvo samaṇa-dhamme

401. Rāyagihe Meyajjo nāmeṇaṃ meyiṇīe saṃjāo
sā puvvaṃ ciya bhaṇiyā tīe cciya vaṇiya-bhajjāe

402. jai kahavi samo pasavo hojjā to dejja majjha niya-jāyaṃ
ahayaṃ tuha dāissaṃ jaṃ [13]naṭṭhaṃ kamma-doseṇaṃ

[1] CFG tubbhe.
[2] CDJ avayā liyā, FGH avaṭāliyā.
[3] C muṭṭha, FGH malla.
[4] F nihariūṇ'.
[5] F tatto.
[6] C niccintā.
[7] C tahiṃ ca.
[8] CDHJ niya.
[9] CHJ suṭṭhu.
[10] H pacchā, J icchāo.
[11] E eso.
[12] E tae bh°.
[13] C niddhaṃ, E jāyaṃ.

403. kaha kahavi divva-joeṇa pasava-divase samammi saṃjāe
tīe samappio seṭṭhiṇīe tīe vi niyaya-suyā

404. dinnā ya meiṇie payāsiyā tīe bhattuṇo purao
jaha esā maha dhūyā maya-jāyā pāva-kammāe

405. Meyajjo vikkhāo jāo sayalammi loga-majjhammi
seṭṭhi-suo tti kay'-attho visiṭṭha-punnâṇubhāveṇaṃ

406. ummukka-bāla-bhāvo gahiya-kalo ramma-jovvaṇaṃ patto
tassa vara-kannagāo varai piyā aṭṭha vara-rūvā

407. eyammi ya patthāve ei suro puvva-gahiya-saṃkeo
jo puvviṃ āsi [1]tayā Muṇicanda-suo tti vikkhāo

408. sumarāvai puvva-bhavaṃ pabhaṇai Meyajja kiṃ na [2]taṃ kuṇasi
[3]Jiṇavara-dhamme dikkhaṃ so pabhaṇai n'atthi me icchā

409. cintai suro uvāyaṃ a-patta-dukkho na bujjhae eso
to meya-taṇum ahiṭṭhai so royanto bhaṇai evaṃ

410. jai jīvantī majjha vi hojja suyā ajja tīe vīvāho
hojjā majjha vi gehe [4]meīe to imo bhaṇio

411. mā ruyasu esa putto tujjha aha kahai meiṇī savvaṃ
to meo rūsiūṇaṃ [5]kaḍḍhai raṅgāo re duṭṭha

412. seṭṭhīṇa kannagāo kaha vīvāhesi majjha taṇao vi
ghittūṇa [7]ghare khitto [8]khaḍḍāe bhaṇai [9]puṇa khajjaṃ

413. pāṇaṃ ca muhe [10]khippau to sura-rūveṇa bhaṇai giṇha vayaṃ
so pabhaṇai ko 'si tumaṃ iyaro puṇa bhaṇai devo 'haṃ

414. diya-logāo itthaṃ samāgao tujjha bohaṇa-nimittaṃ
iyaro jāī-[11]sario bhaṇai [12]vigutto 'mhi kiṃ karimo

[1] DHJ tao.
[2] DFG bho dikkhaṃ.
[3] DFG giṇhasi, Jiṇavara-dhamme so p°.
[4] FG tā etto meiṇī bhaṇai.
[5] FG takkālaṃ tattha ṣampatto.
[6] D saḍḍhāṇa.
[7] ACDH kare.
[8] E khūḍhāe, HJ khaṭṭummi.
[9] FGH vaṇavijjaṃ, J ṭhaṇavejjaṃ.
[10] FGHJ khippai.
[11] F sarayaṃ.
[12] F vigatto, HJ vigucco.

415. bhaṇai suro [1]niva-kannaṃ tujjha davāvemi jeṇa akalaṅko
hosi tumaṃ jaṇa-majjhe iyaro jampai imaṃ kuṇasu

416. to kuṇai chāgaṃ rayaṇe vosirai suro vi meya-rūveṇaṃ
ghittūṇa [2]tāṇi Seṇiya-ranno dāuṃ imaṃ bhaṇai

417. maha puttassa niya-suyaṃ dehi tao niva-narā nivārenti
[3]taṃ iya vi niccaṃ Abhao bhaṇai [4]kā rayaṇa-uppatti

418. meo kahei chāgo vosirai ime tao bhaṇai Abhao
jai desi imaṃ ranno tā dijjai tujjha niva-kannā

419. to meeṇaṃ chagalo dinno ranno gihe muyai asuiṃ
to Abhayeṇaṃ vutto nehi ihaṃ puṇa tahā rayaṇe

420. puṇa Abhayeṇaṃ puṭṭho meo kiṃ esa deva-[5]sattio
so bhaṇai evam eyaṃ to Abhao bhaṇai Rāyagihe

421. sālaṃ gāḍhaṃ [6]kāreya vebbhāra-girissa sugama-maggaṃ ca
khīraṃ khīra-samuddā āṇāvasu teṇa tuha putto

422. Seṇiya-chattassa ahe [7]nhāum [8]parinehi rāya-vara-kannaṃ
iya savvammi vi vihiye to pariṇai rāya-vara-[9]kannaṃ

423. tay-aṇantaraṃ ca tāo kannāo aṭṭha puvva-variyāo
etthantarammi punaravi suro bhaṇai hosu pavvaio

424. so bhaṇai varisa-bārasa khamesu tāva ya vasāmi giha-vāse
evaṃ hou tti suro gao deva-logammi

425. [10]puṇṇe avahi-kāle samāgao bhaṇai giṇha bho dikkhaṃ
mahilā-vinnatta-suro puṇa gacchai [11]tettiyaṃ kālaṃ

426. to pavvajjaṃ giṇhai ahigaya-sutto vi [12]suddha-sammatto
gīy'-attho paḍivajjai egalla-vihāra-vara-paḍimaṃ

[1] C Seṇiya.
[2] C teṇa bhaṇiyaṃ r°.
[3] taiyaṃ vi.
[4] CDFG kuo, HJ kao.
[5] FGHJ sannibbho.
[6] CDHJ kāraya, E karoviya.
[7] CDHJ ṭhāuṃ.
[8] FGHJ pariṇeuṃ.
[9] HJ dhūyaṃ.
[10] F *omits* puṇṇe.
[11] E tatīyaṃ.
[12] DG paviṭṭha-saṃvego.

427. to patto viharanto [1]gām'-āgara-nagara-maṇḍiya-vasuhaṃ
Seṇiya-nivassa nagare suvaṇṇagārassa gehammi

428. so bhikkh'-āṇayaṇ'-atthaṃ gao gih'-abbhintarammi to kuñco
cuṇai jave kaṇaya-mae Jiṇa-[2]bhavaṇ'-atthaṃ ghaḍijjante

429. so āgao na picchai pucchai sāhuṃ na kiṃpi so kahai
to bandhai [3]bandhaṇaṃ sirammi coro tti saṅkāe

430. [4]to khoṭṭai [5]phaṅiyāo jaha do acchīṇi jhatti [6]phuḍiyāṇi
khaviūṇa kamma-rāsīṃ patto nāṇaṃ ca [7]mokkhaṃ ca

431. na ya kahiyo puṇo kuñco jahā javā bhakkhiyāo eeṇaṃ
eyammi u patthāve samāgao kaṭṭha-bhāro tti

432. mukkā ya teṇa kaṭṭhā tāṇa lavo kuñca-jīva-gīvāe
laggo te vamai jave suvaṇṇayāro tao bhīo

433. [8]nāuṃ ca imaṃ savvaṃ [9]loāo Seṇiyo tao ruṭṭho
pesei niyaya-purise suvaṇṇayārassa gahaṇ'-aṭṭhā

434. so ḍhakkiūṇa bāraṃ luñcai kese vi giṇhai ya vesaṃ
sa-kuḍambo to nīo [10]rāyāṇaṃ dhamma-lābhei

435. so pabhaṇei [11]su-gahiyaṃ kāyavvam sāhu-liṅgam [12]ima-vatthaṃ
jai muñcasi sa-kuḍambo to [13]vaha-bandhā na te mokkho

436. iya Meyajja-muṇindaṃ khanti-dayā-nāṇa-rayaṇa-rāillaṃ
bhatti-bhara-nibbhar'-aṅgo caudasa-puvvaṃ thuṇai evaṃ

437. jo kuñcagâvarāhe pāṇi-dayā kuñcagaṃ tu nāikkhe
jīviyam aṇupehantaṃ Meyajja-risiṃ namaṃsāmi

438. [1]nipphedịyāṇi dunni vi sīse veḍheṇa jassa acchīṇi
na ya sañjamao calio Meyajjo Mandara-giri vva

[1] CJ gāmagāra-, D gāramāra-.
[2] DFG accaṇ'.
[3] DFG baddheṇaṃ.
[4] HJ taha.
[5] CDH phaṇihāo, F phuḍiyāo, G phuṇiyāo, J paṇihāo.
[6] CDHJ khuḍiyāṇi, FG khaḍiyāṇi.
[7] C mohaṃ.
[8] DFG nāyaṃ.
[9] DHJ logeṇa.
[10] D rāyaṇo.
[11] CDHJ su-gihiyaṃ.
[12] C avvattaṃ, DF accattaṃ, HJ aṇavajjaṃ.
[13] DFGHJ maha pāsā.
[14] D nippaḍiyāṇi.

439. [1]sumaraṇa-mettaṃ itthaṃ Meyajja-kahāṇayaṃ samakkhāyaṃ
vittharao puṇa eyaṃ satthe annattha daṭṭhavvaṃ

440. Meyajjo iva kuñcaṃ muṇiṇo avarāhiṇaṃ pi na kahinti
pāṇ'-accae vi je te kaha para-davvaṃ harissanti

441. iya Muṇivai-muni-carie [2]sulaliya-gāhā-maṇoharāmammi
Meyajja-kahā kahiyā cautthiyā ettha Muṇivaiṇā

442. aha Kuñcio payampai Muṇivai Meyajja-sanniho na tumaṃ
Sukumāliyā-sarisaṃ savvaṃ tuha ceṭṭhiyaṃ jeṇaṃ

443. Campāe Jiyasattū rāyā Sukumāliyā piyā tassa
so tīe āsatto nirujjamo rajja-kajjammi

444. tassa suyaṃ [3]rayaṇaṃ kāūṇaṃ so sa-bhārio raṇṇe
neūṇa pariyaṇeṇaṃ mairā-mada-paravaso mukko

445. ceyannaṃ [4]laddhūṇaṃ vaccanto uttara-disâbhimuhaṃ
dinna-niya-ruhira-maṃso devīe tisiya-chuhiyāe

446. Vāṇārasīe patto vāṇiya-[5]sattheṇa saṃṭhio tattha
paṅgulay-āsattāe devīe naīe pakkhitto

447. kamma-vaseṇ' uttiṇṇo Supaiṭṭhiya-puravare nivo jāo
tatth' āgayaṃ nisāmai [10]bhikkhā-vittiṃ niyaya-bhajjaṃ

448. sīseṇa uvvahantiṃ paṅgulayaṃ pai-gharaṃ paribhamantiṃ
paṅgulaya-gīya-rañjiya-[11]jaṇ'-oha-dijjanta-bahu-bhikkhaṃ

449. niya-sīlaṃ vaṇṇantiṃ jaṇa-purao jaha imo mahaṃ bhattā
paṅgū gurū-yaṇa-dinno pālemi [4]'haṃ imaṃ [5]ceva

450. āṇāveūṇa tayaṃ niyaya-samīvammi javaniy'-antariyaṃ
pucchāvai narindo kā 'si tumaṃ ko imo paṅgū

451. pucchijjantī pabhaṇai paṅgū maha esa gurū-yaṇa-viinno
[1]bhattā [2]pai-vvayā 'haṃ to bhaṇai naresaro evaṃ

[1] G *omits this verse.*
[2] E su-bhaṇiya.
[3] A taha rajje ṭhaviūṇaṃ.
[4] FG lahiūnaṃ.
[5] AFG gatteṇa, H gattāi.
[6] CD bhikkhāvantaṃ.
[7] C jaṇeṇa-d°.
[8] F ahaṃ to imaṃ bhaṇai.
[9] ACDHJ evaṃ.
[10] DHJ pattī.
[11] C pavvaīyā.

452. jassa tae bhuya-ruhiraṃ pīyaṃ khaddhaṃ ca [1]ūruṇo maṃsaṃ
so cciya naīe khitto [2]patti tti pai-vvayā saccaṃ

453. iya bhaṇiūṇaṃ niḍḍhāḍiūṇa taṃ niyaya-nagara-desāo
punnôdaeṇa pattaṃ rāya-siriṃ bhuñjae rāyā

454. a-kayannuyāe Sukumāliyāe jahā pāṇa-dāyago [3]naīe
nihao tae [4]tahā 'haṃ dhaṇâvahāraṃ kuṇanteṇaṃ

455. Maṇivai-[5]muṇi-su-kahāe jaṇa-maṇa-ali-niyara-mālai-samāe
Sukumāliyāe cariyaṃ Kuñciya-kahiyaṃ tu pañcamayaṃ

456. Sukumāliyā-sariccham mā pabhaṇasu mamaṃ ti Maṇivai bhaṇai
bhadda-vasaho vva sāvaya ahaṃ tumaṃ pattiyāvemi

457. Campāe nayarīe mukko [6]māhesareṇa dhamm'-atthaṃ
saṇḍattaṇeṇa ekko vasaho govagga-[7]majjhammi

458. so bāḍhaṃ dappiṭṭho [8]viṇijjiya sesa-saṇḍa-saṅghāo
thūla-taṇū balavanto ciṭṭhai sayayaṃ [9]niruvviggo

459. so annayā [10]akamhā bhaddattaṃ pāvio vihi-vaseṇaṃ
govaggaṃ mottūṇaṃ ciṭṭhai nayarīe majjhammi

460. [11]daṇḍa-hao vi na rūsai [12]visiṭṭha-sannāe muṇiya-pāva-phalo
bhadda-vasaho tti tāhe vikkhāo loga-majjhammi

461. tatth' eva ya Jiṇadāso su-sāvao vasai muṇiya-Jiṇa-vayaṇo
so kasiṇa-cauddasīe sunna-ghare saṃṭhio paḍimaṃ

462. bhajjā tassa ku-sīlā nisāe tass' eva sunna-gehammi
para-puriseṇaṃ saddhiṃ suttā pavarammi pallaṅke

463. tammi ya pallaṅke pāyaesu causuṃ pi loha-maya-kīlā
tāṇa' ekkeṇaṃ viddho pāya-paesammi Jiṇadāso

[1] ADHJ ūruyaṃ.
[2] A bhatta.
[3] AFG daīo.
[4] CG tayā.
[5] AFGH mūla-kahāe.
[6] A moheṇa keṇa.
[7] A maggammi.
[8] ACDGHJ viṇijjiuṃ.
[9] CD niruvasaggo.
[10] CFG kayāi.
[11] F *omits this verse.*
[12] D visatthi.

464. tav-veyaṇāe pīḍiya-taṇū vi suha-jhāṇa-saṃgao jāva
ciṭṭhai paḍimāe ṭhio so sāvaga-puṃgavo dhīro

465. [1]tāva ai-veyaṇāe āu-[2]ssava-[3]kkameṇa para-loyaṃ
saṃpatto uvavanno devo divveṇa rūveṇa

466. etthantarammi sā vi hu surayaṃ ramiuṃ nisāe [4]pajjante
gahiūṇaṃ pallaṅkaṃ saṃcaliyā niya-gihâbhimuhaṃ

467. uppāḍiyammi sahasā pallaṅke nivaḍiyaṃ dharaṇi-[5]vaṭṭhe
Jiṇadāsassa sarīraṃ taṃ picchiya [6]sā vi bhaya-bhīyā

468. paricintiyaṃ maṇeṇaṃ maha bhattā esa majjha doseṇaṃ
saṃpatto pañcattaṃ hohī ayaso maha [7]ettha

469. itthantarammi patto taṃ ṭhāṇaṃ kahavi so mahā-vasaho
tass' ālimpiya siṅge ruhireṇaṃ kūviyaṃ tīe

470. milie jaṇammi pabhaṇai [8]imiṇā vāvāio mahaṃ bhattā
kāussaggammi ṭhio so dhūṇai matthayaṃ niyayaṃ

471. [9]amuṇiya-tatta-sahāvo logo taṃ nindiuṃ samāraddho
kāraṇiyāṇaṃ purao uvaṭṭhio annayā eso

472. annesiṃ dijjantaṃ [10]phālaṃ ghettūṇa niyaya-jīhāe
appāṇaṃ sohittā puṇo vi kittiṃ [11]samaṇuppatto

473. tā bho Kuñciya sāvaya vayaṇeṇaṃ majjha jai na [12]pattiyasi
to kosa-ghaḍ'-āīhiṃ asaṃsayaṃ pattiyāvemi

474. [13]tā Kuñcieṇa vuttaṃ kos'-āīhiṃ pi ko [14]u pattiyai
[15]corāṇa jeṇa tāṇaṃ dhāriṭṭhaṃ ai-ghaṇaṃ hoi

475. Maṇivai-ramma-kahāe [16]uvasama-rasa-pasara-deva-sariyāe
Maṇivaiṇā samaṇeṇaṃ vasaha-kahā chaṭṭhiyā esā

[1] F *omits this verse.*
[2] DHJ kkhaya.
[3] A kayammi.
[4] A pajjantaṃ.
[5] A viṭṭhe.
[6] D tīe bhīyāe.
[7] CF pacchā.
[8] AHJ maha bhattā mārio imeṇa ihaṃ.
[9] DF amuṇiya tassa sahāvaṃ.
[10] A phāliṃ.
[11] C samaṇuvanno.
[12] C pattesi.
[13] A *omits this verse.*
[14] CDHJ na.
[15] CD coreṇa teṇa nāṇaṃ.
[16] A uvasamassa-p°.

476. annaṃ ca tujjha cariyaṃ ghara-koila-cariya-sannihaṃ [1]suṇasu
so puṇa ai-khudda-maṇo lahu-thalayara-jīva-majjhammi

477. tassa ya kira payaīe nisāe niddā-vasaṃ uvagayassa
niyameṇa dūsiyā-mala-kalusāiṃ honti nayaṇāiṃ

478. saṃbujjhantī niccaṃ na ya picchai kiṃpi so pabhāyammi
to so daṃsaṇa-sattī-rahio na tarei caṅkamiuṃ

479. aha makkhiyāhi khaddhe nayaṇa-male jāo nimmal'-acchi-juo
tāo ciya savisesaṃ khāyai akayannuo pāvo

480. evaṃ tumaṃ pi Maṇivai majjha pabhāveṇa jīviyaṃ patto
maha ceva [2]dhaṇ'-āluddho kahaṃ na ghara-koila-sariccho

481. erisa Maṇivai-carie saṃvega-[3]jalôha-jalahi-santulle
ghara-koila-diṭṭhanto Kuñciya-kahio u sattamio

482. to Maṇivaiṇā bhaṇiyaṃ ghara-koila-sanniho kahaṃ bhaṇasi
muṇi-vasaho jāṇanto vi sāsaṇaṃ Jiṇa-varindassa

483. paribhāviūṇa [4]vayaṇaṃ bhaṇiyavvaṃ [5]jaha viveya-kaliehiṃ
buddhi-[6]caukkha-juehiṃ tehiṃ pavara-mantehiṃ

484. to Kuñcieṇa bhaṇiyaṃ kaham eyaṃ Muṇivaī tao bhaṇai
Campāe Dhaṇavālo daridda-seṭṭhī [7]purā āsi

485. [8]ahiṇava-seṭṭhī [9]bīo [10]Dhaṇadatto tāṇa donni dhūyāo
Dhaṇasirī Kaṇagasirī ya sahīo aha annayā tāo

486. vāvīe majjaṇ'-atthaṃ gayāo itto ya niyayam āharaṇaṃ
mottūṇaṃ Kaṇayasirī vāvīe nhāviuṃ laggā

487. iyarī u nirāharaṇā daridda-bhāvāo tīe āharaṇaṃ
ghettūṇaṃ gharammi gayā na samappai maggiyā vi tayaṃ

[1] A kuṇasu.
[2] DFG dhaṇe luddho.
[3] AH loha.
[4] A eyaṃ.
[5] FG suha.
[6] C bala-kajjuehiṃ.
[7] A tao.
[8] A *omits this verse.*
[9] CH ṭhio.
[10] C Dhaṇayakkho.

T

488. [1]rāya-ule vavahāro jāo mantīhiṃ Dhaṇasirī bhaṇiyā
[2]parihesu tam āharaṇaṃ tahā kae nāyam eehiṃ

489. na imaṃ imīe [3]saṭṭhāṇesu a-parihāṇao vi taha tassa
saṭṭhāṇa-parihiyassa vi tavviha-sohā-abhāvāo

490. aha Kaṇagasirī bhaṇiyā tumam inhim eyam ābharaṇa-jāyaṃ
[4]parihisu parihiyam eīe niyaya-ṭhaṇesu taṃ savvaṃ

491. ahiyaṃ ca virāyantaṃ taṃ daṭṭhūṇaṃ imehiṃ saṃlattaṃ
eīe taṇayam eyaṃ ābharaṇaṃ na uṇa īyarīe

492. iya chinne vavahāre Dhaṇavālo daṇḍio [5]naravareṇaṃ
Dhaṇadatto pūittā visajjio niya-gharammi gao

493. evaṃ Maṇivai-carie nivveya-supeya-nīra-seya-same
Maṇivai-muṇinda-kahiyā manti-kahā ettha aṭṭhamiyā

494. tā bho Kuñciya sāvaya manti-samāṇā u sāhuṇo honti
nī-rāga-dosa-mohā na ya aliyaṃ kiṃpi jampanti

495. puṇa Kuñcieṇa bhaṇiyaṃ Maṇivai a-kayannuo tuha sariccho
n'atthi baḍuyaṃ ca mottuṃ tac-cariyaṃ puṇa imaṃ suṇasu

496. koi baḍuo dariddo duggaṃ gahiūṇa dāru-nimmaviyaṃ
bhikkhaṃ paribbhamanto kāleṇa mahā-dhaṇo jāo

497. to teṇa paricattā duggā neūṇa raṇṇa-majjhammi
evaṃ pacchā tumae majjha kayaṃ davva-haraṇeṇa

498. Maṇivai-su-sāhu-carie aṇukampā-paumiṇī-sara-samāṇe
baḍuya-kahā puṇa navamī Kuṇciya-kahiyā samāseṇaṃ

499. aha bhaṇai Maṇivai-muṇī sāvaya mā bhaṇasu erisaṃ vayaṇaṃ
[6]majjha-ttho hoūṇaṃ majjha vi akkhāṇayaṃ suṇasu

500. Vāṇārasīe Jiyasattu-rāiṇo hiyaya-vallaho mitto
Dhaṇadevo nāma vaṇī bhajjā vi ya Dhaṇasirī tassa

501. putto ya Nāgadatto aīva Jiṇa-vayaṇa-bhāvio āsī
Jiṇa-giha-gaeṇa teṇaṃ Nāgavasū kannagā diṭṭhā

[1] DFG rāulae.
[2] CF paharesu.
[3] FGHJ saṭ-ṭhāṇa-vāya-parihāṇao.
[4] C pahirasu, E pariharisu.
[5] AHJ narindeṇa.
[6] CDFG mab-bhatto.

502. tīe vi hu so diṭṭho kaya-rāgā tammi sā [1]ghare pattā
vinnāya-vaiyareṇaṃ piuṇā Piyamitta-nāmeṇaṃ

503. dijjantī vi na gahiyā nikkhamaṇa-maṇeṇaṃ Nāgadatteṇaṃ
taha vi na muñcai taṃ pai-aṇubandhantī vva aṇurāgā

504. daṭṭhūṇa nayara-ārakkhieṇa maggāviyā na se dinnā
bhaṇiyaṃ ca Nāgadattassa [2]dinniyā kaha ṇu te demi

505. [3]iha so [4]chidd'-annesī saṃjāo uvari Nāgadattassa
etto kahamavi naṭṭhaṃ kuṇḍala-rayaṇaṃ narindassa

506. taṃ joiyaṃ na laddhaṃ diṭṭhaṃ puṇa [5]Nāgadatta-saḍḍheṇa
vaccanteṇa Jiṇa-haraṃ [6]saṃjhāe nivaḍiyaṃ magge

507. tad-daṃsaṇa-bhīya-maṇo laggo so uppaheṇa diṭṭho ya
ārakkhieṇa nāyaṃ ca kāraṇaṃ kuṇḍalaṃ daṭṭhuṃ

508. paricintiyaṃ ca laddho mae uvāo imassa gahaṇammi
taṃ kuṇḍalaṃ [7]nihittaṃ paḍimāe ṭhiyassa se kaṇṭhe

509. to so sa-kuṇḍalo cciya gahiūṇa niveio narindassa
tav-vayaṇeṇaṃ nīo masāṇa-majjhammi vahaṇ'-aṭṭhaṃ

510. taṃ nāuṃ nijjantaṃ Nāgavasū dāruṇaṃ duhaṃ pattā
kāussaggeṇa ṭhiyā Sāsaṇadevīe iya bhaṇiuṃ

511. [8]muñcijjau eyāo uvasaggāo imo maha daīo
bhayavaī tuha pasāeṇa tahaya dhammâṇubhāveṇaṃ

512. itthantare [9]nihitto sūlāe so niutta-purisehiṃ
sā bhaggā vāra-tiyaṃ Sāsaṇadevī-pabhāveṇaṃ

513. ārakkhiya-vayaṇeṇaṃ khaggeṇaṃ khandharāe so pahao
so surahi-kusuma-mālā-rūveṇaṃ pariṇao jāo

514. vahaya-purisehiṃ ranno niveiyaṃ vimhieṇa teṇaṃ so
saṃpūiūṇa nayare pavesio khāmio ya daḍhaṃ

515. vinnāya-vaiyareṇaṃ nivvisao kārio narindeṇaṃ
ārakkhio aṇajjo uddāliya-sayala-ghara-sāro

[1] CDFG gharaṃ.
[2] D piuṇā puvva mae dinnā.
[3] A tatto so aṇavarayaṃ pecchai chiddāi Nāgadattassa.
[4] E chidda-gavesī.
[5] AF seṭṭhi-Nāgadatteṇa, C saḍḍha-Nāgadatteṇa.
[6] A saṇkāe, C same.
[7] A nihattaṃ.
[8] CF muccejjā.
[9] DFG nihatto.

516. [1]kāussagg'-āīyaṃ vaiyaram āyaṇṇiūṇa Nāgavasū
pariṇittā tīe samaṃ bhoe bhottuṃ niruvasaggo

517. pacchā su-guru-samīve pavvaio pāliūṇa [2]sāmaṇṇaṃ
kaya-pāṇa-pariccāo uvavanno deva-logammi

518. tā bho Kuñciya sāvaya paribhāvasu hiyaya-majjhayā-rammi
jai sāviyā vi evaṃ nillobhā honti daḍha-dhammā

519. tā kiṃ muṇiṇo para-santiyammi davvammi honti lohillā
to [3]Kuñcieṇa bhaṇiyaṃ anne te tāriso na tumaṃ

520. iya Maṇivai-muṇi-carie su-sāhu-guṇa-rayaṇa-sāgara-saricche
Maṇivai-kahiyā dasamā suhâvahā Nāgadatta-kahā

521. puṇa bhaṇai Kuñcio vaṇayarassa taṃ sanniho na sandeho
to Maṇivaiṇā bhaṇiyaṃ kahasu kahaṃ Kuñcio kahai

522. kira koi vaḍḍhai dārayāṇa kajjeṇa vaṇa-gao sīhaṃ
daṭṭhuṃ bhīuṃ caḍio duma-sihare vāṇariṃ niyai

523. bhīo tao vi tīe mā bihasu erisaṃ bhaṇantīe
āsāsio cireṇaṃ nisāe niddāiuṃ laggo

524. to vāṇarīe niyae aṅke ṭhaviūṇa [4]kārio niddaṃ
maggantassa vi sīhassa bahuvihaṃ [5]ghallio neya

525. so uṭṭhio pasuttā puvv'-uttā vāṇarī tad-ucchaṅge
sīheṇa maggiyā [6]ghattiyā ya teṇaṃ na uṇa paḍiyā

526. dakkhattaṇeṇa taruvara-sāhāe vilaggiūṇa sā thakkā
bhaṇai dhiratthu narâhama tuha erisam āyarantassa

527. etthantarammi teṇaṃ maggeṇa samāgao mahā-sattho
to sīhe ūsario gharaṃ gao vaḍḍhai pacchā

528. tā vaḍḍhaiṇo tullo saṃjāo majjha davva-haraṇeṇaṃ
uvagāriṇo vi Maṇivai kaha hosi tumaṃ su-sāhu tti

529. iya Maṇivai-muṇi-carie tamoha-niṭṭhavaṇa-sūra-sāricche
vaḍḍhaiya-kahā kahiyā egadasamā Kuñcien' ettha

530. to Maṇivaiṇā bhaṇiyaṃ micchā-saṅkāe kāvi Cārabhaḍī
naulaṃ viṇāsiūṇaṃ pacchāyāvaṃ paraṃ pattā

[1] A kāussagge iya.
[2] D pavvajjaṃ.
[3] D Kuṇcio payampai.
[4] DHJ kāriyaṃ.
[5] A pallio, D appio, HJ khitto.
[6] FG ghalliyā.

531. gāme kahiṃpi purise Cārabhaḍe bhāriyā ya Cārahaḍī
tīe ghara-vāḍīe nauli parivasai nīsaṅkā

532. Cārabhaḍīe putto lahuo sā tassa khellaṇa-nimittaṃ
naulīe suyaṃ lahuyaṃ lehai dahi-duddha-takk'-āī

533. aha anna-diṇe taṇayaṃ sevittā mañciyāe Cārahaḍī
khaṇḍaṇayaṃ kuṇamāṇī jāv'acchai ghara-duvāra-tthā

534. tas-suya-ḍasaṇa-maṇam ahiṃ mārittā tāvā āgao naulo
ruhira-kharaṇṭiya-vayaṇo Cārabhaḍīe samīvammi

535. tīe vi majjhaṃ bālo imeṇa vāvāio tti saṅkāe
musaleṇa hao naulo [1]paloio bālao niyao

536. diṭṭho akkhaya-deho naula-hao ya so ahī samīva-ttho
to pacchāyāva-hayā sā dukkhaṃ dāruṇaṃ pattā

537. tā bho Kuñciya sāvaya paribhāvasu hiyaya-majjhārammi
[2]avitakkiyaṃ bhaṇanto pacchāyāvaṃ tumaṃ lahasi

538. iya Maṇivaissa carie saṃvega-rasāyaṇammi bārasamaṃ
Cārahaḍīe cariyaṃ Maṇivai-kahiyaṃ samāseṇaṃ

539. pabhaṇai Kuñciya-saḍḍho Maṇivai taṃ pāmarassa
sāriccho
kaham iya muṇiṇā bhaṇie tā Kuñcio bhaṇium āḍhatto

540. egāe aḍavīe ego gaya-jūha-[3]nāyago hatthī
tassa ya calaṇa-talammi khāyira-kīlo gao kahavi

541. tav-veyaṇāe vihuraṃ taṃ daṭṭhuṃ hatthiṇīe niuṇāe
khetta-pasutto purise tatth' āṇīo kare ghettuṃ

542. jūhavaiṇā vi calaṇo payaṃsio tassa teṇa churiyāe
kīlagam uddhariūṇaṃ sajjo jūhâhive vihio

543. to teṇa danta-mottiya-rāsīo daṃsiyāo bahuyāo
purisassa tassa teṇa vi bandhittā valli-m-āīhiṃ

544. gahiyā dantā taha mottiyāiṃ bandhittu niyaya-vatthehiṃ
tas-sahio kariṇī-kari-varehi nīo niyaṃ ṭhāṇaṃ

545. dantehi mottiehiṃ jāo so dhaṇavaī niveei
taṃ gaya-jūhaṃ raṇṇe teṇa vi gantūṇa gahīyanti

[1] AHJ pattā siggham suya-sagāse. tā picchai niya-bālaṃ vihasiya-vayaṇaṃ sa-jīviyam pacchā.
[2] DFG avimassiyaṃ.
[3] A vāhage.

546. iya muṇivaissa carie mokkha-paha-pasāhae parama-ramme
terasamā [4]gova-kahā Kuñciya-kahiyā samāseṇaṃ

547. pabhaṇai Maṇivai-sāhū sāvaya [2]su-vinicchiyaṃ [3]kareūṇaṃ
ālaṃ paicchai jo so maimaṃ sā jahā sīhī

548. Veyaḍḍha-giri-guhāe sīhī egā sayā vasai tīe
hariṇī vayaṃsiyā kolhuī ya iya tinni vi [4]jaṇīe

549. ciṭṭhanti pamuiyāo annayā sīhaṇī niyaya-vacce
muttūṇa jāya-mette guhāe bāhiṃ gayā kahavi

550. hariṇīe pasuttāe khaddhāiṃ tāiṃ kira siyālīe
hariṇīe muhaṃ littaṃ ruhireṇaṃ lūhiyaṃ niyayaṃ

551. itthantarammi sīhī saṃpattā jāyae apicchantī
pucchai siyāliyaṃ sā pabhaṇai hariṇīe khaddhāiṃ

552. hariṇī [5]uṭṭhaviūṇaṃ āpuṭṭhā tīe jaṃpiyaṃ eyaṃ
vattaṃ pi na [6]jāṇemi eyam ahaṃ suttiyā thakkā

553. tāhe siyāliyāe bhaṇiyaṃ ko mannae su-duccariyaṃ
sīhaṇi picchasu vayaṇaṃ eīe ruhira-[7]uvalittaṃ

554. tāhe hariṇī taṃ pai [8]jampai pāve siyāliye tumae
khaddhāiṃ tāiṃ manne jeṇa tumaṃ desi maha ālaṃ

555. evaṃ [9]vivayantīo tāo daṭṭhūṇa saṃsay'-āvannā
sīhī asaṃsaya-tthā bhaṇai migī kuṇasu taṃ vamaṇaṃ

556. vamiyaṃ tīe sīhīe joiyaṃ neva tattha uvaladdhaṃ
maṃs'-aṭṭhiyāiṃ kiṃ puṇa diṭṭhaṃ hariy'-aṅkur'-āīyaṃ

557. to nāyā niddosā sā aha ya kolhuiyā vi karāviyā
vantaṃ tatth' uvaladdhaṃ niya-suya-taṇayaṃ nahara-m-āī

558. to kuviyāe [10]nihayā siyāliyā sammayā maī vihiyā
[11]tiriyattaṇe vi Kuñciya sīhīe pecchasu viveyaṃ

[1] ACDFG esa.
[2] ACDHJ suviṇicchiuṃ, E suvuṇatthiuṃ.
[3] ADHJ imaṃ vayaṇaṃ.
[4] DFG jaṇāo.
[5] A uvaṭṭiūṇaṃ.
[6] DHJ yāṇāmi.
[7] DFG saṃlittaṃ.
[8] A pabhaṇai.
[9] ADG vicintayantī.
[10] ADJ nihiyā.
[11] AC tiriyattaṇeṇa.

559. iya Maṇivai-muṇi-carie visāla-[1]su-suddha-buddhi-jaṇay-ammi
sīhaṇi-kahā ya kahiyā Maṇivaiṇā ettha caudasamā

560. iya [2]bhaṇio bahu-mohā a-vujjhamāṇo puṇo bhaṇai seṭṭhī
sīy'-atta-sīha-sariso saṃjāo taṃ nisāmeha

561. Himavanta-giri-samīve atth' ego tāvas'-āsamo [3]tattha
āsanna-giri-guhāe ego vaṇayara-naro vasai

562. tāvasa-saṃsaggīe dhamma-paro so visesao sadao
tassa guhāe sīho sīy'-atto annayā patto

563. a-nivāriya-ppaveso vaṇayara-puriseṇa sadaya-hiyaeṇa
tattha paviṭṭho sīho bhakkhai taṃ vaṇayaraṃ purisaṃ

564. [4]jaha so vaṇayara-puriso param'-uvayārī vi teṇa pāveṇaṃ
sīheṇa khayaṃ nīo taha tumae aham ananjeṇa

565. iya Maṇivaissa cariye vivegi-jaṇa-citta-rañjane ramme
sīy'-atta-sīha-cariyaṃ Kuñciya-kahiyaṃ tu panarasamaṃ

566. iya suṇiūṇa Kuñciya-vayaṇaṃ Maṇivai-muṇī puṇo bhaṇai
nisuṇasu sāvaya-dhammaṃ diṭṭhantaṃ Kaṭṭha-seṭṭhissa

567. Rāyagihe āsi purā Kaṭṭho nāmeṇa negama-pahāṇo
Vajjā ya tassa bhajjā Sāgaradatto tahā putto

568. Tuṇḍiya-nāmeṇa suo Mayaṇā nāmeṇa [5]sāriyā bhajjā
vara-lakkhaṇa-saṃjutto ya kukkaḍo seṭṭhiṇo iṭṭho

569. kaiyāvi Kaṭṭha-seṭṭhi vaṇijja-kajjeṇa katthai pavattho
bhajjāi gharaṃ savvaṃ bhalāviūṇa dhaṇa-kaṇay'-atthaṃ

570. sā puṇa bhajjā 'najjā seṭṭhimmi gayammi phulla-[6]baḍueṇaṃ
saha suray'-āsatta-maṇā saṃjāyā mukka-majjāyā

571. taṃ baḍuyaṃ avelāe pavisantaṃ nīsarantaṃ aṇu-diyahaṃ
Mayaṇā samacchara-maṇā kakkasa-saddeṇa kalayalai

572. ko esa avelāe āgacchai amha sāmiṇo gehe
tāyassa ko na bīhai nivviṇṇo jīviyavvassa

[1] ACHJ saṃsuddha, FG saṃbuddha.
[2] AC bhaṇie vi hu mohā, HJ bhaṇio bahu-mohī.
[3] CFGHJ tassa.
[4] D *omits this verse.*
[5] AGHJ bhāriyā sārā.
[6] AH baḍuehiṃ.

573. vārei [1]ya suo taṃ he Mayaṇe kuṇasu moṇam iha [2]kajje
jo Vajjāe daio so cciya amhāṇa tāo tti

574. Mayaṇā puṇo payampai pāva tumaṃ niya ya-[3]jīviya-ttaṇho
tāya-gharammi akajje nirakkhamāṇe uvekkhesi

575. bhaṇai ya suo mārehi tumaṃ sā tahavi viramai na Mayaṇā
tā tīe pāvāe viṇāsiyā galaya-valaṇeṇa

576. anna-diṇe tattha ghare bhikkh'-aṭṭhā sāhu-juyalayaṃ pattaṃ
tatth' ekko muṇi-vasaho bīyassâbhimuham imam āhā

577. savv'-aṅga-lakkhaṇa-dharo jo dīsai esa kukkaḍo ettha
tassa siraṃ jo khāhī so hohī naravaro airā

578. pacchanna-saṃṭhieṇaṃ taṃ nisuyaṃ kahavi teṇa baḍue-ṇaṃ
Vajjā ya tao bhaṇiyā kukkaḍa-maṃsaṃ mahaṃ dehi

579. sā bhaṇai anna-maṃsāṇi demi so bhaṇai maha kajjaṃ
tā Vajjāe nihao paccūse kukkaḍo raddho

580. puttassa leha-sālā [4]gayassa ruirassa bhoyaṇa-nimittaṃ
kukkaḍa-sira-maṃsaṃ ciya dinnam [5]a-vinnāya-tattāe

581. taṃ so bhuttūṇa gao khaṇeṇa baḍuo samāgao tattha
bhuñjanto sira-maṃsaṃ a-pecchiuṃ pucchae Vajjaṃ

582. n'atth' ittha sīsa-maṃsaṃ tā kattha gayaṃ tayaṃ ti sā bhaṇai
puttassa mae dinnaṃ tā baḍuo bhaṇai duṭṭha-kayaṃ

583. jai tujjha mae kajjaṃ taṃ puttaṃ māriūṇa tam-maṃsaṃ
maha [6]desu taṃ pi vayaṇaṃ paḍivannaṃ tīe moheṇaṃ

584. tāṇ' ullāvo eso nisuo dhāvīe divva-joeṇaṃ
to esā Sāgaradattaṃ ghittuṃ Campā-purim pattā

585. tīe a-putto rāyā mao tti so ceva naravaī jāo
punn'-udaeṇaṃ rajjaṃ bhuñjanto sayala-sāmantaṃ

[1] DFG suyao.
[2] A bhadde.
[3] D jīviyassa atto.
[4] E gayassa bhakkhassa, FG gaya-royantassa.
[5] CHJ avaṇṇāya.
[6] A dehi.

586. to dhāvīe kaḍiye eso iha [1]āṇio tti [2]loeṇaṃ
tassa [3]kayam Dhāīvāhaṇo tti nāmaṃ [4]guṇâṇugayaṃ

587. [5]para-puris'-āsattāe Vajjāe vināsiyammi ghara-sare
[6]sīyante ya pariyaṇe disodisaṃ katthai pautthe

588. etto [7]viḍhatta-vitto patto niya-mandirammi so seṭṭhī
taṃ vigaya-vihava-sohaṃ daṭṭhūṇaṃ pucchae evaṃ

589. bhadde so kattha sūo dhāīyā kattha kattha sā [8]sariyā
kattha vara-kukkaḍo so kattha dhaṇaṃ pariyaṇo kattha

590. iya punaruttaṃ puṭṭhā vi seṭṭhiṇā jā na dei paḍivayaṇaṃ
Vajjā tāhe puṭṭho pañjara-majjha-ṭṭhio kīro

591. so puṇa tīe niya-vaccha-valaṇa-sannāe tesavijjanto
seṭṭhiṃ puṇo puṇo cciya pucchantaṃ evam ālavai

592. taṃ sāmi payatteṇaṃ pucchasi [9]esā vi bhesavei daḍhaṃ
tā vaggha-[10]duttaḍī-nāya-nivaḍio kiṃ karomi ahaṃ

593. to pañjarāo mukko ghara-taru-sihara-ṭṭhio suo savvaṃ
puvv'-uttaṃ vuttantaṃ sāhai jaṃ kiṃci uvaladdhaṃ

594. seṭṭhiṃ khamāviūṇaṃ gao sio [11]icchiyammi ṭhāṇammi
seṭṭhī vibhava-viratto cintai eyārisaṃ citte

595. alam imiṇā ghara-vāseṇa lemi savvannu-[12]vanniyaṃ dik-
khaṃ
dhamme dāūṇa dhaṇaṃ mottūṇa kuḍamba-vāmohaṃ

596. evaṃ so pavvaio Vajjā puṇa niva-bhaeṇa saha [13]baḍuṇā
Campāe gayā ciṭṭhai na ya jāṇai niya-suyaṃ nivaiṃ

597. Kaṭṭha-muṇī vi mahappā kaṭṭh'-aṇuṭṭhāṇa-pālaṇ'-ujjutto
viharanto saṃpatto Campāe divva-joeṇaṃ

598. tattha ya bhikkhā-samae [14]hiṇḍanto mandirammi saṃpatto
Vajjāe tīe nāo jaha eso Kaṭṭha-seṭṭhi-muṇī

[1] FG āṇeuṇa l°.
[2] GH loāo.
[3] ACH tayā.
[4] A guṇaṇe gayaṃ, C guṇaṇe kayaṃ, EFG gunāo saṃjayaṃ.
[5] FG aha baḍu-āsattāe.
[6] CGH sīyantammi.
[7] A viḍhitti, CD viḍhatti.
[8] H lahiyā.
[9] A eyāo bhesio bhadda.
[10] FG dottaḍī.
[11] AH nibbhayammi.
[12] DF manniyaṃ.
[13] DE baḍueṇaṃ.
[14] AH hiṇḍinto.

599. [1]jāṇāvai maha dosaṃ eyaṃ loyassa ettha nayarīe
tā taha karemi siggham jaha kīrai kahavi niv-visao

600. to tīe tassa dinnaṃ [2]sâbharaṇaṃ maṇḍay'-āiyaṃ annaṃ
tammi ya gayammi sahasā coro coro tti [3]pukkariyaṃ

601. ārakkhieṇa gahio so nīo rāya-mandiraṃ jāva
dhāīe tāva diṭṭho sahasa cciya paccabhinnāo

602. pāesu nivaḍiūṇaṃ tāhe sā roviuṃ samāḍhattā
rannā [4]bhaṇiyā [5]ammo kiṃ ruyasi tumaṃ [6]ayaṇḍammi

603. tīe bhaṇiyaṃ puttaya tuha jaṇao esa gahiya-pavvajjo
sucirāo mae diṭṭho teṇâhaṃ roviuṃ laggā

604. to rannā ghara-majjhe nivesio āsanammi pavarammi
bhaṇiyo ya giṇhasu imaṃ rajjaṃ tuha kiṃkaro ahayaṃ

605. Vajjā viyāṇiūṇaṃ tahāvihaṃ vaiyaraṃ bhaya-gghatthā
naṭṭhā Baḍueṇa samaṃ rāyā jāo vi muṇi-bhatto

606. to muṇiṇā dhamma-kahā tassa kayā so vi tīe paḍibuddho
sāvaga-[8]dhamma-kkamaṇo saṃjāo jāya-saṃvego

607. tassa ya aṇuggah'-atthaṃ vāsā-vāsaṃ ṭhio tahiṃ sāhū
jāyā dhamma-pasiddhī paḍibuddhā pāṇiṇo 'ṇege

608. jattā ya jiṇa-haresuṃ pūyāo taha ya viviha-rūvāo
jāyā tao ya vippā samaccharā iya [9]cintantā

609. eeṇa sāhūṇā āgaeṇa jiṇa-sāsaṇassa māhappaṃ
saṃjāyaṃ tā eyaṃ keṇavi kavaḍeṇa dūsemo

610. vāsā-ratte vitte naravara-pārivāriyammi muṇi-vasahe
niggacchante vippehi jaṃ kayaṃ taṃ nisāmeha

611. egā [10]kāvi ku-mahilā gabbhavaī icchiūṇa bahu-davvaṃ
parivāyigāe veseṇa pesiyā muṇi-samīvammi

[1] ADH jānāvehi.
[2] ACDGH sa-hiraṇṇaṃ.
[3] A pukkario.
[4] ACD bhaṇiyaṃ.
[5] A ambo, CHJ ambe.
[6] AHJ ayaṇḍene, C ayaṃḍaṇḍe, DF ayaṃḍerī E payaṃḍevī.
[7] C bhajjā.
[8] DEF dhamme kamaṇo.
[9] CHJ cintanti.
[10] DEF kāvi hu m°.

612. vippa-vayaṇeṇa tīe bhaṇiyam imaṃ savva-loya-paccakkhaṃ
bhayavaṃ maṃ gabbhavaiṃ kāūṇaṃ kattha [1]vaccihisi

613. tav-vayaṇa-jaṇiya-pavayaṇa-kalaṅka-pakkhālaṇ'-atthaṃ [2]aha muṇiṇā
bhaṇiyaṃ na esa gabbho mae kao tujjha pāviṭṭhe

614. jai maha vayaṇaṃ saccaṃ tā eso bhindiūṇa tuha kucchiṃ
nīharau saṃpayaṃ ciya kiṃ [3]bahuṇā ettha bhaṇieṇa

615. iya muṇinā saṃlatte uyaraṃ bhittūṇa niggao gabbho
parivāyigā ya bhūmīe nivaḍiyā mucchiyā santī

616. khaṇa-metta-laddha-sannā sā vilavai sāmi kuṇasu majjha dayaṃ
aham eehiṃ vippehiṃ kāriyā erisam akajjaṃ

617. aha vippā bhaya-bhīyā paḍiyā pāesu muṇi-varindassa
pabhaṇanti pahu khamijjau eso amhāṇam avarāho

618. to uvasanto sāhū tesiṃ savvāṇa tahavi naravaiṇā
niv-visayā āṇattā te vippā pāva-kamma tti

619. taṃ muṇiṇo māhappaṃ daṭṭhūṇa jaṇo jinenda-dhammammi
thira-citto [4]saṃvutto visesao vasumaī-nāho

620. Kaṭṭha-muṇī vi mahappā kāuṃ dhammassa unnaiṃ paramaṃ
annattha gao bhaviyâravinda-paḍibohaṇ'-atthāe

621. iya Muṇivaiṇo muṇiṇo kahāe nīsesa-loya-sukahāe
Muṇivaiṇā vāgariyaṃ solasamaṃ Kaṭṭhamuṇi-cariyaṃ

622. tā bho Kuñciya sāvaya jahā sā parivāyigā gayā nihaṇaṃ
taha so vi khayaṃ vaccai avahario jeṇa tuha attho

623. evaṃ Muṇivai-muṇiṇo kov'-āviṭṭhassa jampamāṇassa
sahasā muha-kuharāo dhūmo niggantum āraddho

624. tā so Kuñciya-putto bhaya-[5]saṃbhanto bhaṇai niya-jaṇayaṃ
attā kīsa eyaṃ khaliyārasi muṇi-varaṃ apāvaṃ

[1] A calio 'si.
[2] HJ tattha muṇī bhaṇiyo.
[3] D vihuṇā.
[4] AH saṃpatto.
[5] FG bhīo to.

625. na hu imiṇā tuha attho avahario kiṃtu so mae gahio
tā eyaṃ muṇi-vasahaṃ khāmesu tumaṃ payatteṇa

626. soūṇa imaṃ Kuñciya-saḍḍho bhaya-kampamāṇa-savv'-aṅgo
paḍio muṇissa calaṇesu khāmei taṃ payatteṇa

627. khaṇa-metteṇa uvasanto khāmijjanto muṇī guṇa-mahappā
veragga-saṃgao Kuñcio vi iya cintiuṃ laggo

628. dhī dhī mae akajjaṃ kaham eyaṃ [1]loha-moha-ghattheṇaṃ
jaṃ [2]muṇiṇo dinno ālo eyassa gūṇa-nihiṇo vi

629. sāhūṇ' abbhakkhāṇaṃ jo dei naro a-nāya-param'-attho
iha para-bhavesu so [3]'ṇattha-bhāyaṇaṃ hoi bhaṇiyaṃ ca

630. taj-jāio ayasao āyanko ahava jāyae ghoro
jāyai ya attha-hāṇī ayasa-payāṇeṇa sāhūṇaṃ

631. punaravi ya cāurante [4]asesa-dukkhāṇa bhāyaṇaṃ hoi
iya bhāsiyaṃ Bhayavayā Vīvāha-pannatti-aṅgammi

632. tā moha-vimūḍheṇaṃ mae imaṃ pāva-[5]kammam āyariyaṃ
[6]annaha imassa suddhī na hoi accanta-[7]nibiḍassa

633. iya tass' eva samīve paḍivanno so Jiṇenda-pannattaṃ
dikkhaṃ niravekkha-maṇo dhaṇa-sayaṇa-kuḍamba-m-āīsu

634. Kuñciya-suo vi muttuṃ dussīlattaṃ [8]visiṭṭha-sammatto
pañcâṇuvvaya-dhāri saṃjāo sāvao pavaro

635. Ujjeṇi-pura-varāe niggantuṃ Maṇivaī-muṇī patto
pālento paḍimāo viharai gāmâṇugāmeṇaṃ

636. evaṃ jāvajjīvaṃ sāmannaṃ pāliūṇa [9]akalaṅko
ante samāhi-maraṇeṇa deva-logammi uvavanno

637. tatto [10]cuo samāṇo maṇuyattaṃ pāliūṇa kaya-dhammo
[11]kamma-kalaṅka-vimukko hohī ayarâmaro siddho

[1] A moha-loha-.
[2] CE muṇivarassa.
[3] D 'ṇattho hoi bhaṇiyaṃ ca niyameṇa.
[4] CDH abbhakkhāṇa bh°.
[5] C kamma vāgariyaṃ.
[6] C annassa imaṃ.
[7] ACDFGHJ nivaḍassa.
[8] AH visuddha-sammatto, C visattha-sammao.
[9] C ya kayannu.
[10] ADHJ huo.
[11] C kaya-kamma-vippamukko, DFG kamma-mala-vippamukko.

638. Maṇivai-muṇiṇo cariyaṃ evaṃ saṃkhevao samakkhāyaṃ
vittharao puṇa neyaṃ eyaṃ bahu-suya-[1]sayāsāo

639. vāyai vakkhāṇei ya jo eyaṃ taha ya suṇai uvautto
so nāṇ'-āi-guṇa-juo hoūṇaṃ lahai kallāṇaṃ

640. chand'-attha-[2]sadda-duṭṭhaṃ āgama-[3]vajjaṃ [4]ca moha-dosenaṃ
jaṃ kiṃci mae raiyaṃ micchā maha dukkaḍaṃ tassa

641. hatthimmi Sutthiy'-āisu sīhe Meyajja-muṇivare ceva
Sukumāliyāe bhadde vasahe ghara-koil'-egammi

642. sacivesu baḍue Nāgadatte vaḍḍhai Cārubhaḍi [5]gove
sīhīsu sīhe Kaṭṭhamuṇi kahāṇayāiṃ aha kameṇaṃ

643. Maṇivai-cariyaṃ eyaṃ gāhāhi samāsāo samuddhariyaṃ
puvva-cariyāo sugamaṃ rammaṃ Haribhadda-sūrīhiṃ

644. [8]ittha ya Maṇivai-carie raie saṃkhevao [7]mah'-atthammi
ganthaggaṃ gāhāṇaṃ cha sayāiṃ ceva vāyālā

645. nayaṇa-muṇi-rudde saṅkhe Vikkama-saṃvaccharammi vaccante
Bhaddavaya-pañcamīe samatthiyaṃ cariyaṃ iṇama tti

646. jāva ya cand'-āiccā jāva ya nakkhatta-maṇḍiyaṃ gayaṇaṃ
jāva ya Jiṇavara-dhammo tā nandau Muṇivai-cariyaṃ[6]

[1] A pasāyāo.
[2] H dosa.
[3] AH doṭṭhaṃ.
[4] CDG na.
[5] CG pāmara.
[6] FG *omit final three verses.*
[7] ADH sa-hatthammi.
[8] E *adds an additional verse:*
evaṃ maṅgala-tilayaṃ cariyaṃ jo suṇai suha-bhāveṇa
Jiṇavara-pūyā-puvvaṃ so pāvai sāsaya-suhaṃ

MAṆIPATI-CARITA OF HARIBHADAR

TRANSLATION

1. After adoring Mahāvīra the steadfast who is endowed with the thirty-four supernatural powers, I will tell the story of Maṇipati, that is full of jewels, to wit, the virtues of good *sādhus*.

2. There is here in Bharatavarsa a peerless city called Maṇipatikā: its king was Maṇipati, gracious to his subjects.

3. His queen was Pṛthvī and their son was called Municandra: he evoked joy in the hearts of the people and was as a moon to the cluster of lotuses, his kinsfolk.

4. Now one day the king noticing a white hair felt the desire for renunciation and, placing his son on the throne, entered the ascetic life in the presence of Damaghosa.

5. He studied the twofold teaching and in time, adept in preserving the six categories of *jīvas*, he entered on the noblest austerity of the solitary life.

6. When the cold season was come Maṇipati's wandering brought him to the park at Ujjain. At night whilst he was engaged there in the *kāyotsarga*,

7. shepherd-lads reverently covered him with robes. Whilst he was at ease hear what happened.

8. Outside that city there dwelt a Brahmin, Bhaṭṭa who had a wicked and unchaste wife named Dhanaśrī.

9. Because he had amassed much sesamum seed he was called by the people Tilabhaṭṭa. Through his stupidity he was unaware of his wife's evil conduct.

10. This Dhanaśrī whose mind lusted after luxuries secretly sold this sesamum seed and dissipated it.

11. Then this wicked woman pondered: 'What answer apt for this emergency shall I give my husband if questioned insistently?'

12. Then an idea occurred to her and by guile she devised such a means that Tilabhaṭṭa should never bother about the sesamum seed.

13. On the last night of the black fortnight she covered her body completely with feathers of various birds, and

14. taking in her hand a platter filled with *khādira* charcoal she set out to scare her husband who was at the threshing-floor in the field.

15. When she got near him she cried again and again in a loud voice: 'Shall I eat up Tilabhaṭṭa or all his store of sesamum seed?'

16. Between her shrieks she blew on the embers in the platter she held in her hand and tossed her head letting her hair fall over her lotus features.

17. While Tilabhaṭṭa, watching her actions and hearing the aforesaid speech stood trembling in every limb from fear,

18. the wicked woman went up to him and said: 'You wretch, to-day at last, I have found you, I will kill you with my own hand.'

19. He answered: 'Do not do so, lady. I, unhappy creature, falling at your feet, await your command.'

20. To these and similar entreaties of his she replied: 'Do you not know that I am an eater of sesamum seed famed in the world of divinities?

21. So if you desire to live give me all your sesamum seed so that no harm may come to your body:

22. nor is the name of this sesamum seed ever to be pronounced by you.' She spoke and he gladly agreed to these words of hers.

23. She at once made her way back in gleeful mood, but he because of his alarm went home afflicted with a burning fever,

24. and in a minute or so he was dead. Straightway at her bidding he was borne away by her paramours and burned in the proximity of the *muni* Maṇipati.

25. The *muni*, tenacious in enduring hurt, was deep in meditation and, his body being swathed in clothes, he was burned by the flame of the funeral-pyre as it came near.

26. Later on at daybreak shepherds saw him and informed the merchant Kuñcika who had him brought to his own house.

27. Listen how the name Kuñcika arose. The keys of all the Jaina temples were in his hands and so he was styled Kuñcika.

28. Kuñcika told the *sādhus* who were dwelling there that a famous *muni* had been burned by a fire.

29. They listened and said: 'Tell us what is to be done here.' He started to tell them:

30. 'Fetch at once from the house of Accaṅkāriyabhaṭṭā an excellent oil which is called Laksapāka. Apart from that I will see to things.'

31. Then two noble *munis* went to her house and asked for the oil. Hear what happened as it was given to them.

32. The lord of Saudharma being present in the assembly of Saudharma declared: 'Accaṅkāriyabhaṭṭā is now intent on forbearance in the world,

33. and cannot be made angry even by gods.' Not believing him a god came and smashed three pots from her servant-girl's hand.

34. The fourth time Accaṅkāriyabhaṭṭā herself handed over a pot, and this was not broken from her hand because of her righteous conduct.

35. Seeing that because of them three pots had been smashed from the servant-girl's hand the noble *munis* said to her: 'Do not be angry with the girl.'

36. She replied: 'Here in this existence have I experienced the result of wrath. Mindful of this I shall never again be angry with anyone.'

37. When the *munis* enquired she recounted her history: 'There was a man Dhanasreṣṭhin, his wife was Kamalaśrī and they had eight sons.

38. I was their daughter, the youngest child, by name Bhaṭṭikā, beloved of my relations and especially of my father and mother.

39. In the presence of his family my father said: 'This, my dearly loved daughter must not be gainsaid in any way by you.'

40. Thus the nickname of Accaṅkāriyabhaṭṭā became mine. When I grew up suitors came for me constantly.

41. My father would not give me to them but said: 'I will bestow my daughter on him who will never cross her word.'

42. One day the minister Subuddhi caught sight of me. He asked for me and married me after accepting the aforesaid condition.

43. When the wedding had been celebrated I abode happily in his dwelling-house adored like a goddess by the people.

44. In the evening my lord Subuddhi used to come from the king's presence to my side thus complying with my bidding.

45. One day the king said to his minister: 'Why do you go back home so quickly?' He replied: 'At my wife's command, your majesty.'

46. Then the king detained him a long time and only let him go at midnight. By the time he reached me I was beside myself with anger.

47. I had barred up the house and as I lay awake waiting my husband stood at the door and spoke to me thus:

48. 'Unbar the house, my darling: your slave, your thrall has come to the door and waits with ardent longing.'

49. Through the fault of anger arising from wrong knowledge I did not open the door to him though he kept urging me. Then he said:

50. 'Alas! See, why did I take a girl with such a disposition, even though I knew about her.' Hearing this I was greatly enraged with him.

51. Suddenly I burst open the doors of the house and went out to return home. On the way I was captured by thieves, and,

52. despoiled of my ornaments, was taken along and brought before their leader : he sought to make me his mistress and when I resisted struck me.

53. As he beat me brutally his mother protested : 'This very chaste woman does not indeed merit ill-treatment,

54. for chaste women if they are in any way offended burn up evil men by a mere glance.'

55. To enlighten him she related the parable of the crane. In a forest there dwelt an ascetic.

56. By religious exercises based on wrong knowledge he acquired a little supernatural force. Then one day as he stood under a tree

57. a crane voided its ordure upon his head from above. He was angered and consumed it with his spiritual fire. Then he thought :

58. 'If ever anyone shows contempt for me I will burn him up.' Thus thinking he arrived at a woman-disciple's house in the town.

59. Busied with work for her husband she failed to bring him alms for a considerable time. In anger he gave vent to his supernatural force.

60. She was not burned by it but was kept safe through her own virtues, and she said : 'The cranes was chastised not I.'

61. When asked : 'How do you know this incident which happened in the forest,' she replied : 'The potter of Benares will tell you this.'

62. When the ascetic went there he was told by the latter : 'Her knowledge has resulted from her virtue, for that reason she comprehends.

63. That same knowledge is mine by reason of my virtue : virtue, sir, is the essential here, exert yourself for it'.

64. After this speech the robber calmed down and sold me into the hands of a merchant who, in the hope that I would become his mistress.

65. took me but I steadfastly said him nay. In his rage he carried me off and taking me to the *barbara* coast sold me.

66. The man who bought me fattened me up, then bled me again and again, causing me acute torment.

67. Through the incessant drawing of blood my body became anaemic, then by divine intervention my brother arrived there.

68. He saw me and wondered : 'Who is this ? Could she be my sister ?' With doubting mind he questioned me : 'Lady,

69. who are you ?' Then I replied : 'I am the daughter of a rich inhabitant of Ujjain, Dhanaśreṣṭhin.' Recognising me he secured my release and

70. brought me back to my father's house. Such is the result of anger as I have experienced it in this life : never again then will I fall into its grip.

71. Having heard this the god manifested himself, told his own story, restored the oil as it was, and

72. betook himself to his own abode. The *munis* brought the oil to Kuñcika and with it the *sādhu* Maṇipati was made whole in body.

73. He was entertained there for the rainy season and there in his lodging Kuñcika, fearful of his own son, placed some pelf in reality worthless.

74. The son caught sight of it being deposited there and later stole it. When the rainy season was passed Kuñcika looked for it there,

75. and, not finding it, he was bemused and suspecting the *sādhu* said : 'You, reverent sir, have become an ingrate like the elephant Secanaka.'

76. By the bank of the river Ganges there was an elephant herd : through fault of delusion its leader used to kill the calves as soon as they were born.

77. One crafty cow preserved her calf by giving birth to it in secret in the confines of a hermitage.

78. This calf grew up there with the boys of the hermitage and was aptly named Secanaka because he watered the garden.

79. Wandering abroad he met his father and in pride of mind slew him and took command of the herd. Then he thought :

80. 'Some other cow may rear her offspring here in the hermitage as did my mother.' So thinking he destroyed the hermitage.

81. Just as that elephant requited ill those kindly ascetics, so have you, *muni*, requited me by stealing my property.

82. Thus in the Maṇipaticarita, the story that is productive of forbearance and restraint and enlightenment and the desire for release, the tale of Secanaka, the first, has been told by the lay disciple Kuñcika.

83. The *muni* replied : Do not speak thus, but listen to my parable of the *muni* Susthita that you may know the virtues of *sādhus*.

84. In the land of Magadha there is a city Rājagṛha. There the king was Śrenika, who had two wives, one Nandā, the other Cellanā.

85. Nandā's son, Abhaya was minister. The Jina Mahāvīra arrived there at the garden of Guṇaśilā together with his good *sādhus*.

86. The gods made a *samavasaraṇa* for him and Śreṇika, learning of this came reverently to worship and heard the exposition of the sacred law.

87. Then he saw a leper bedewing the feet of the Jina with pus from his body and was moved to anger against him.

88. Meantime the Jina sneezed, so the leper bade him : 'Die at once.' When Abhaya sneezed he said : 'Live or die.'

89. When Śreṇika sneezed he said : 'Live, king Śreṇika.' When Śaukarika sneezed he said : 'Live not nor die.'

90. Exceedingly enraged at hearing those unseemly words spoken by him the king in order to punish him,

91. gave command to his men. The leper getting up from the presence of the Jina soared into the sky as the king's men looked on.

92. They told this to the king. Then, his mind assailed by doubt he asked Mahāvīra : 'Lord, who is this leper ?' The Jina said :

93. 'King, he is a god.' Asked by the king : 'How was divinity attained by him?', Mahāvīra recounted the story of the brahmin, Seṭuka.

94. In the city of Kauśāmbī there was a king named Śatānīka, and also a brahmin Seṭuka, poor by birth and very stupid.

95. He was told by his wife who was big with child : 'Fetch me ghee and molasses.' He said : 'I have no knowledge

96. whereby a favour may be solicited.' She said : 'Garland the king with flowers and he being pleased will assure you a livelihood.

97. He acted thus and the king, delighted, said : 'Brahmin, what do I give you ?' At the prompting of his wife he demanded : 'Grant me every day

98. a perquisite, the best of food and a *dīnār*.' This the king did; and the people esteeming that he was approved by the king gave him food out of fear.

99. So affluent and revered by the people, he became in course of time a leper, mainly from much vomiting of food.

100. Then at the suggestion of the minister the king gave his pension to his sons whilst he dwelt confined to an outbuilding of his own home.

101. Condemned by his own people he brooded in anger until he obtained a goat by a stratagem. This he made leprous by feeding it on the discharge from his own body.

102. Having killed it and given it to his family in order to infect them with leprosy he went off himself into the fearful forest on pretext of dying at a place of pilgrimage.

103. There being thirsty he saw water soiled by the leaves of many trees. By drinking it he was cured and came home.

104. Finding his family infected with leprosy he said: 'From scorn of me you have this recompense.' They said: 'A curse on you, wretch,

105. by whom such a trick was contrived.' So reviled by his family, he then went to Rājagṛha and stayed with the gatekeeper.

106. That gatekeeper made his way here to the *samavasaraṇa* in order to do reverence to us who had reached here.

107. But Seṭuka whom he had left at the gate in order to guard it ate up all the votive offering of the *durgā* of the gate.

108. Athirst from eating this and racked by colic he died, tormented by the pain of harassing thoughts and came into existence as a frog in a pond.

109. After a time he heard the report that we had arrived here again and remembering his former life set out intending to worship me.

110. On the road he was struck by the sharp hooves of a horse, and dying in a state of bliss, became a god, by name Dardurāṅka. This is he.

111. Not believing the word of the lord of the gods he came to test your mind, having created an illusion with filth, pus and so on.'

112. Then Śreṇika said: 'Why did he say, "Die, lord" and so on?' The Jina tells the supreme truth: '"Here is misery and you will go to *mokṣa*:"

113. that was what he said just now. As for Abhaya, he is here intent on reverence to Jina and *gurus*, in the next world he will have an incarnation in *Sarvārtha*.

114. But you, though attached to the sacred doctrine here, will afterwards go to hell, king. As for Śaukarika he kills buffalo in this world and will go to hell when dead.'

115. Terrified of going to hell king Śreṇika said to him: 'Reverend sir, with you as lord how shall I go to hell?'

116. Give me such injunctions that I may not go to a miserable hell.' Then the Light of the World said to him in order to give him spiritual peace.

117. 'Cause food and drink to be given to the *sādhus* by the hand of Kapilā and prevent Śaukarika killing buffalo for one day.

118. When bidden the cook Kapilā replied: 'I will not give food and drink to the *sādhus* even if you cut me into morsels as small as sesamum seeds.'

119. Forbidden Śaukarika said: 'I shall not by any means cease killing the five hundred buffalo.' Then he was thrown into a well.

120. There fashioning buffalo of clay he went on killing, though imprisoned within, by the imaginings of his mind. Realising that those two were not destined for final emancipation,

121. the king who had failed to carry out the injunction, lingering long in the presence of the Jina, consumed with heavy sorrow, said: 'Lord, preserve me.'

122. Mahāvīra replied: 'King, your life has been destined to hell, therefore you must inevitably go to the first compartment of *Gharmā*.

123. Passing on from there you will become the first Jina of *utsarpiṇī* like unto me: therefore, king, do not be grieved.'

124. At a fitting time the king set out for his own city, and by a divine illusion beheld a *muni* catching fish. The king

125. said: 'What are you doing?' The *muni* replied: 'Let it be evident to you.' So saying he cast his net into the water for fish.

126. The king said: 'What is this on your lap?' The other replied: 'The monk's broom.' When the king asked: 'What is achieved by this?, the *muni* replied:

127. '*Jīvas* are preserved.' 'Then why do you kill fish?' asked the king. The *muni* replied: 'In the bazaar I shall buy a blanket with them.'

128. The king indicated the reason for not taking life and bestowed on him a blanket. Then as he was going along he saw in the bazaar a female *sādhu* pregnant.

129. Preventing scandal to the Jina's teaching, his mind undeviatingly fixed on the sacred law, the king kept her in secret and harboured her until the day of birth.

130. Thus as the king could not be shaken the god, gratified, revealed himself and said: 'Blessed are you, lord of men.'

131. So take this necklace and these two spheres, I am going to the heaven world.' So saying the god went at once to the abode of gods.

132. And he said as he set out: 'But whatsoever man shall put together this necklace if broken shall die assuredly.'

133. The king gave to Cellanā the necklace of lovely form, and to Nandā the two spheres. She was angry and broke them,

134. and saw two dresses and two ear-rings that came out from them. Delighted she picked them up but Cellanā seeing this

135. said: 'Lord, give this to me.' He replied: 'I cannot give you what was given to her.' Then the queen was angry and climbed to the upper storey, in order to die.

136. As she looked down with the intention of jumping off through the aperture of a skylight, she saw three people standing on the ground down below;

137. the elephant groom and the elephant rider conversing in very soft words with the courtesan Mahasenā who was in an extremely excited mood.

138. The queen thought: 'What are they telling her? I will just listen, there will still be time for me to die.'

139. Reflecting on this she began to listen with close attention as the courtesan addressed the rider with sweet words:

140. 'Give me the garland of *campaka*, lord, in order that I may adorn my body with it and surpass the other courtesans on the festival day.

141. If you do not give it to me I shall either die or leave you', The rider replied: 'Do what you please.

142. I shall not give you this garland of *campaka* which is the elephant's ornament for if it is given away the king will take my life.'

143. The attendant said to the rider: 'Who cannot be taken by gentleness he is taken by harshness as was the *palāśa* tree by the brahmin.

144. The elephant rider asked: 'Who was this brahmin?' The attendant said: 'A certain brahmin born in the north country

145. who when he went to another realm saw a *palāśa* tree in flower. Delighted in heart he brought back the seed to his own country.

146. It was sown and watered and in course of time became a big *palāśa* tree: but though watered constantly it grew but did not flower.

147. Being angry he burnt some grass at its root, and through this violence it attained the estate of a tree and flowered quickly.

148. If this girl will not abandon her stubborn misconception even though advised in her own interest then what, good sir, is to be done so that her own interest may be furthered?

149. He who furthers his own interest also furthers his neighbour's and is greatly esteemed like king Brahmadatta's goat.' Then said the rider:

150. 'How was that?' The attendant replied: 'In the city of Kampilla there was a king Brahmadatta by name son of Brahma, the twelfth world sovereign.

151. Carried away by his horse he reached the forest but was led back to his own city in due time by a soldier who happened on his track.

152. When he entered his own dwelling-house he was asked by his wife: 'Did you see or hear in the forest anything out of the ordinary?'

153. He replied: 'When I reached the forest and sat down at the root of a tree on the bank of a tank I saw a woman who had emerged from the lake after bathing:

154. Under the form of a female *nāga* she was engaged in enjoyment of sensual pleasure with a snake which had come out of the hollow of a banyan tree.

155. I fell into a rage at the sight of this indecency and lashed the couple with whips until they quickly disappeared from view.'

156. After recounting this the king went outside for a bodily need. There he saw a god adorned with glittering ear-rings, intently respectful.

157. With mind abashed the king was thus addressed by this god: 'King, I am pleased with you, tell me what boon I shall bestow on you.'

158. He replied: 'Why are you pleased with me?' The god said: 'The woman whom you corrected when you fared into the forest,

159. is a *nāga* princess and my wife. When she came away from you she told me, weeping with deceitful cunning:

160. 'Whilst you were absent, my lord, the lecherous Brahmadatta assaulted me against my will as if I had none to protect me.'

161. Thereat I fell into a rage and came here swiftly in order to kill you until you were interrogated by the queen and I heard what happened in the forest

162. and all that you recounted to the queen. For this reason I am pleased with you and am giving you a boon.'

163. The king said: 'If so, let me by your grace comprehend the tongues of all living creatures: let this be my boon.'

164. 'So be it, king, but if you reveal this boon to another person your death will straightway ensue by a bursting of the brain.'

165. So saying the god went away at once whilst the king betook himself to his dwelling-house, having obtained his boon. Thus the days passed.

166. One day the king sat down to his toilet and heard a remark addressed by the tame *koil* bird to her husband.

167. She said: 'For my sake just bring a little of that unguent. I have a craving for unguent.'

168. He replied: 'I will not fetch it, I am afraid of the king.' She then said: 'If you do not fetch it I shall certainly die.'

169. The queen saw the king was wearing a smile provoked by overhearing that remark and asked him: 'Why are you smiling at this?'

170. The king replied: 'Indeed I smiled, my dear, I say no more than this.' 'Why?' she asked. 'I shall die if this is told,' he replied.

171. She continued: 'It is necessary that this should be told. If you do not tell me, then assuredly, my lord, I shall die.' Then the king said:

172. 'If so, my queen, then I will tell you as soon as I have mounted the funeral pyre.' So saying the king set forth with his queen for the cemetery.

173. It had become common talk that if indeed the king revealed anything to his wife then he would die: such was the gossip (at every well and fountain ?).

174. Then a she-goat said to her he-goat: 'For me to feed on fetch me one sheaf of corn from that heap of barley.'

175. He replied: 'King Brahmadatta's horses are to eat of that barley and he who takes it will certainly be put to death.'

176. She said: 'If you do not do my bidding then I shall die.' Retorted the he-goat: 'Die then: there will be other females for me.'

177. The she-goat continued: 'This king of the six regions of Bharata is going to the cemetery to die at the bidding of his wife.

178. But you devoid of love and denuded of courage through desire for your own life do not do my bidding: shame on your manhood.'

179. Then the he-goat said: 'I am a goat only by birth but he makes himself one by his action in dying for the sake of a wife.'

180. All this was overheard by the king as he was passing by; so he refrained from dying and, giving the goat a golden chaplet,

181. he said: 'Lady, if you are weary of your life then die: there will be other women for me like you.'

182. So just as that king became mindful of his own interest you must be equally intent on yours.' Thus spoke the elephant groom,

183. and Mahasenā refrained from death; and Cellanā hearing this was content with the necklace and enjoyed sensual pleasures with the king.

184. Then by the force of destiny that god-bestowed necklace was broken suddenly and could not be mended by anyone, allegedly because it was very intricately fashioned.

185. Whoever might have been capable of mending it would not do so, being afraid of the word of the god spoken aforetime before the king.

186. One day the king caused a proclamation by drum to be made in his city that whoever mended the necklace would receive from him a lakh of money.

187. One aged jeweller, being weary of life, skilfully repaired the necklace in order to provide wealth for his sons.

188. He obtained the first half of the money; but afterwards when that man was dead the king refused to hand over the rest of it on the pretext that the man to whom it was to be given was no more.

189. That master craftsman, dying, became a monkey in that same place. Roving round he saw the necklace and remembered his former existence.

190. His eyes closed in a swoon, he fell down but was tended and healed by his compassionate sons. Then he wrote down characters in front of them:

191. 'I am your father: dying I came into existence as a monkey. Now say, was the rest of the money given to you or not?'

192. They replied: 'It was not given us.' Hearing this the monkey with angry mind stole the necklace by a trick and handed it to his sons.

193. Worried by the loss of it the king thus instructed Abhaya: 'Within seven days fetch me the necklace or there will be punishment for you.'

194. So prince Abhaya, who had occupied each day in searching for the necklace, on the seventh day tarried by night in the abode of the *sādhus*.

195. There Susthita Sūri was staying with the *munis* Śiva, Suvrata, Dhanada and Yaunaka in order to attain the *jina-kalpa*.

196. With mind weary of the world, engaged in the practice of the *sattva-bhāvanā* he was standing by night in the *kāyotsarga* outside the monks' dwelling.

197. Now the jeweller's sons, being frightened, handed the necklace secretly that night to the monkey,

198. who for the sake of his sons laid it on the neck of the *guru* Suṣṭhita who was standing outside his dwelling. The king was unaware of this.

199. Meantime, the first watch of the night being past and the moon having risen to dispel the agglomeration of darkness,

200. the *sādhu* Śiva went out to wait on his *guru* and saw the *sūri* standing there in the *kāyotsarga*, his neck adorned with the necklace.

201. He stood there for a moment with fear in his heart, then came indoors and said : '*Bhaya*' alarmed and forgetting the words of the recitation.

202. Then Abhaya asked : 'Whence is this fear of yours ?' The *muni* replied : 'What happened aforetime is by us remembered.'

203. 'Tell me.' Then the *sādhu* began his narative : We were the two sons of a merchant in Ujjain, Śiva and Śivadatta by name, both poor.

204. In order to acquire wealth we set out for the province of Saurāṣṭra and with great toil amassed abundant riches.

205. Putting this into a purse we carried it, turn by turn, tied to our loins as we proceeded towards our city.

206. But whichever of us had the money in his hand kept thinking : 'I will kill the other.' Thus we arrived outside the city.

207. There I threw the money which I was holding at that moment into a big tank as I knew the evil disposition generated by it.

208. And I said to Śivadatta : 'Alas, this money is unprofitable pelf for the sake of which there came upon me a sinful intention towards you.'

209. He said the same thing and approved the throwing of the money into the water of the tank : and so with one accord we both went moneyless home.

210. But the purse was swallowed by a fish and this, being caught by a fisherman, was sold into the hand of my sister while still alive.

211. When she went to the kitchen to prepare hospitality for us and began to cut it she saw the purse there.

212. Mistrustfully she hid it immediately in her lap, and by a stroke of fate this was perceived by our mother,

213. who asked her: 'Now, my dear, what is this that you have got?' She replied: 'There is nothing.' Then our mother came near to her.

214. Then through greed for money she struck her with the blade of a sword and killed her. Seeing this we came up to her in consternation,

215. and from the lap of our wretched sister as she got up in consternation the purse at once slipped down.

216. When we saw this we thought: 'This same greatly unprofitable pelf which was thrown into the tank has turned up again.

217. Those therefore are here blessed and full of merit who have renounced this after having recourse to the initiation in the Jaina religion.

218. Reflecting thus we carried out the cremation ceremony for our mother, gave the house to our sister and were initiated in the presence of a *guru*.

219. So, meditating on this previously experienced fear I let fall the word '*Bhaya*' as I was entering the meditation ground.

220. Then in the second watch the *sādhu* Suvrata was very frightened as he entered there and said: '*Mahā-bhaya*.' So Abhaya asked him why.

221. Then he said: 'I was of a family from a village in the region of Aṅga, proud by nature. One day a robber band fell upon us.

222. In fear of them I ran away with the people of the village and lay hid near the house. Then the thieves reached my home.

223. My wife said to them: 'Why do you not take the women?', but the wretch did not know that I, her husband was listening.

224. Esteeming that she was willing they took her to their village and handed her to their chief whose mistress she became.

225. When the commotion of the raid died down the villagers came back and dwelt in their former habitations and I, too, dwelt there.

226. After I had been admonished again and again by friends I went to that village to rescue her, though at heart undesirous of contact with her.

227. I lodged in the house of an old woman and spent some days there. When I had won her heart by my good behaviour I spoke to her thus :

228. 'Madam, my wife is living here with the village chieftain, will you somehow go to her and tell her of my coming.'

229. The old woman did so and my wife sent me a message : 'To-day the village chieftain will be going somewhere else at night.

230. So you come here this very day at twilight.' That was what she said and I made my way to her house.

231. The village chieftain was then away from home elsewhere and she appeared to be glad in heart at seeing me.

232. She made me sit down on the chieftain's bed and, having washed my feet, she also sat down near me.

233. Meantime the chieftain had turned up from somewhere at the door of the house so she put me under the bed

234. She washed the feet of the chieftain as he was sitting on that very bed and then she began to speak.

235. 'Lord, if my husband comes what will you do to him ?' He replied : 'I shall send him back after showing him due hospitality.'

236. Then she wrinkled her brows and he, divining her mood, said : 'I was joking ;

237. in fact this would be intention : if I see that he has come here I will flay his hide.' She was pleased when she heard this and

238. pointed me out to his view as I lay under the bed. He seized me and tied me to a post with a moist thong.

239. Then that brutal fellow beat me mercilessly with heavy blows of fist and stave. But when they were asleep through my deserts a dog came there,

240. and this loving friend ate through the thongs which bound me and when my body was freed I went up to the village chieftain.

241. I seized his sharp sword and unsheathed it and made that evil-minded woman get up in such a way that the robber chieftain did not get up too.

242. 'If you call out, you wretch, then with this sharp sword I will cut your head off,' I said and, putting her in front,

243. set off at once with all speed towards my own village. When the whole night had passed and I had gone far,

244. then in fear of the robbers I hid in a bamboo thicket. Meanwhile the chieftain came up with his gang of ruffians.

245. He knew our path from the track of feet, and still more, from seeing threads which had been dropped by my wife as she went along.

246. He rent me with blows of his sword which caused intense pain and nailed me to the ground with nails in the five limbs.

247. Then he took her and went back. But a monkey came up to me who had abandoned hope of life and, when he saw me,

248. in that state, fell on the ground with his eyes closed in a swoon. After a little while he regained consciousness and went somewhere else.

249. Then he hurried back bringing at once two healing herbs. With one herb he extracted the nails from me and

250. with the other he healed my wounds. Afterwards he wrote characters on the ground with his hand and recounted his own story.

251. 'I was formerly a physician's son in your village named Siddhakarman. Dying, I became by the power of *karma* an ape.

252. At sight of you a memory of my former existence suddenly came to me, and with those two herbs known to me from the former existence,

253. you were thus made whole of your wounds. But now listen to my story: I have been driven out of the herd by another powerful monkey,

254. so if you kill him and make me lord of the herd for my good deed you will have done a favour in return.'

255. Having put into execution those words I went to the robber village again by stealth and killed the chieftain. Then I took my wife and went home.

256. Thus, honourable sir, averse from the poison of sensual pleasure through seeing the actions of my wife I received the initiation which is very faultless.

257. So, Abhaya, honourable sir, this great fear experienced aforetime came back to my mind and I uttered the word '*Mahā-bhaya*'.

258. Now the *muni* named Dhanada came in there in the third watch and said: '*Ati-bhaya*': so Abhaya asked him:

259. 'Whence is your intense fear?' He said: 'This was experienced of old.' Abhaya asked: 'Tell me, reverent sir, how this was experienced by you.'

260. Then Dhanada said: In a village near Ujjain I was once the son of a *kṣatriya* family illustrious by its virtues.

261. I, in bloom of youth and pride of race, espoused a girl born of an excellent family living in the city of Ujjain.

262. I took my sword and set out for my father-in-law's house to fetch her. At the hour of twilight I arrived at the cemetery of Ujjain.

263. I saw a woman, her lotus face covered with a strip of cloth, wailing with piteous voice near a man empaled on a stake.

264. Compassion was evoked in me and I said to her: 'Why do you weep, lady?' Then in a faltering voice she started to recite:

265. ‘ How shall suffering be told to him who has not attained to suffering, who is unable to restrain suffering, who does not suffer with the suffering ? ’

266. Listening to her words I was seized by intense pity and said : ‘ Lady, listen to a little verse of ine :

267. I have attained to suffering, I am able to restrain suffering, I suffer with the suffering, so let suffering be told to me.’

268. ‘ If so, then listen : the man who is on this empaling-stake is my husband brought to this condition by the king’s men.

269. He is still alive to-day, this is why I have come bringing food at once but I cannot feed him.

270. So, good sir, lamenting because my efforts were fruitless I began to weep when I was questioned by you who showed compassion.

271. So do me a favour : put me on your shoulders so that I may feed this my husband with my own hand.

272. You must not look up towards me, noble sir, so that I may not be ashamed as I am standing on your shoulder.’

273. Letting go my sword on the ground I placed her on my shoulder and she cut off flesh belonging to the man on the stake.

274. Many drops of red blood fell upon me but I thinking them to be drops of water stood calmly there.

275. At last I grew tired and looked upwards and saw the terrifying action of that horrible woman.

276. My whole body quivering with fear I let her fall to the ground, forgetting my sword which I had previously left on that spot.

277. Whilst I fled with all speed and reached the city gate she picked up that sword and ran along there after me.

278. And straightway with a blow of the sword that evil-acting woman cut off one of my buttocks which was lying outside the city gate.

279. She picked it up and went away and I lay as I fell, lamenting most piteously before the *durgā* of the gate.

280. Wailing, I was told by the compassionate divinity of the city: 'These are our boundary limits with the *śākinīs*.

281. Whatever is in front of the city gate, whether two-footed thing or four-footed thing, that is theirs: whatever is within all that belongs to us.

282. So your buttock being outside the city was not protected by me, but do not weep, I will soon put it right for you.

283. So saying, that inapprehensible divine being, exercising her grace restored my buttock as it was before.

284. After I had made great obeisance to her I went to my father-in-law's house and, seeing the door shut, looked through an aperture.

285. There I saw my mother-in-law and my wife eating meat and drinking wine with extreme relish.

286. Now meanwhile my mother-in-law said: 'This meat is very sweet! Then this is what my wife replied:

287. 'Mother, this is meat off your son-in-law.' Then she recounted the whole story as previously told up to the point where my buttock was cut off.

288. Aghast with fear I went home and the desire for release being induced in me, I received the initiation at the feet of a *guru*. Of such nature was my intense fear.

289. Then in the fourth watch the *sādhu* Yaunaka said: '*Bhayâti-bhaya*' and told his own story to Prince Abhaya:

290. There was a burgher of Ujjain, Dhanadatta whose wife was Subhadrā. I was their son and my wife was called Srīmatī.

291. Because of her love for me she would drink every day the water in which she had washed my feet, whilst I with loving mind would not cross her word.

292. Thus time passed. One day she told me: 'My dearest one, I have an intense craving to eat the flesh of a fat-tailed sheep.

293. If through your kindness I do not soon get it then my death will occur certainly: now that you know this do what is fitting.'

294. I said to her sadly: 'Tell me darling, where are those fat-tailed sheep, so that I may fetch their meat.'

295. She replied: 'In the city of Rājagṛha in the mansion of king Śreṇika is their pasturage: this is the report I once heard.

296. So go there, dear, if I am to live.' After this speech I made my way to the outer park of Ujjain.

297. Resting there I was watching the various amusements of the courtesans who, accompanied by their lovers, had come there to engage in sports.

298. when from among their midst a courtesan named Magadhasenā, possessed of a lovely body, was carried away by a *vidyādhara*.

299. Then her attendants screamed out in a loud voice: 'Run quickly, run quickly, our lady is being carried off.'

300. Hearing this I at once let fly an arrow discharged from the ear and killed that evil *vidyādhara* in the sky.

301. Magadhasenā fell from his hand into the water of the lake and, getting out of it, came up to me.

302. She said to me courteously in a gentle voice: 'Sir, do me a pleasure, come to my plantain arbour.'

303. There I went and, having bathed and dined and put on fine clothes which she gave me, I sat down on her bed of pleasure and she asked me:

304. 'Good sir, from whence have you come and what is your business?' Thus interrogated I told my story to her.

305. Then said Magadhasenā: 'You are straightforward and you do not perceive your wife's nature. She is indeed of extremely evil disposition.

306. If she were of a good disposition and you were dear to her how would she send you away from home on this pretext.'

307. So spoke she: then I said to her: 'Dear lady, do not say this. In quality of virtue there is no conduct to equal hers.'

308. Realising that I was extremely infatuated with her and aware of my intention Magadhasenā at once grew silent on that subject.

309. As she talked she fastened on my head a *cūḍāmaṇi* saying: 'Let us go into the city, there is a festival going on there.'

310. Then she set out with me, mounted on a chariot, whilst all the quarters of the heavens, filled with the sounds and echoes of various musical instruments, resounded.

311. from the hubbub of the people coming in. Then a great elephant whose rage was terrible to behold, having uprooted a tree, came scaring the crowd of men and women.

312. Through my skill in elephant lore I overpowered it in a trice and won unstinted acclamation from that crowd.

313. Rejoicing in mind the people praised me with manifold voices and I arrived at her house which was as delightful as an aerial palace of the gods.

314. Almost at once she said to me: 'Now, my good sir, I must make a special effort in dancing before king Śreṇika,

315. so come along, you too, darling.' Then I replied: 'You go, I shall stay here as sleep is coming over me.'

316. So saying she went off and began to dance before the king and I too went there in order to get the flesh of the fat-tailed sheep.

317. As the men on guard were busy at the spectacle I attained my aim and got the flesh and hid it there.

318. Whilst I was about to slip away unobserved the guardians somehow learned of the stealing of the flesh and informed the king.

319. The king held the view that there should be no interruption of the spectacle, but as nothing was said I was unafraid.

320. I remained there in one spot looking at the famed courtesan Magadhasenā dancing with various undulating movements.

321. When the great king, delighted with her skill in dancing, conceded her three boons, she pronounced these words for my sake :

322. 'He who has taken the flesh of the fat-tailed sheep is also he who saved my life, great king, where is he, my beloved, adorned with a *cūḍāmaṇi* ?'

323. Hearing this speech emitted from her lotus mouth I said: 'Darling, it is I who am standing here.'

324. Then she addressed the king: 'Your majesty, from among the three boons which were previously accorded to me grant me two.'

325. He replied: 'Tranquilly ask whatever of them you may desire.' She said: 'With the first may there be safety for this man :

326. With the second may he become my husband.' This was approved by the king: and having obtained this favour she came home with me.

327. When some days had passed I said to Magadhasenā: 'I am going to my own city, dear, if you agree.'

328. She replied: 'If you really must go then take me and set out, so be it,' so she agreed to my proposal.

329. With her third boon she got herself released from the king and swiftly all the preparations for departure were completed.

330. Accompanied by her I set out for Ujjain and at length arrived outside the town and left her there.

331. When taking my sword, I arrived at my house by night, I saw my wife asleep with a paramour.

332. Then in the grip of anger I drew my very sharp sword and struck that wretch so that his life left him.

333. Remaining hidden nearby I saw her rouse up at once and put that man who had been cut to pieces into a grave.

334. And even as I looked she filled that grave with soil and put a funeral urn on it and anointed it and tended it.

335. I watched all this and when she was asleep I went out and recounted the story to the courtesan Magadhasenā.

336. Accompanied by her I returned to Rājagṛha and then having spent some time in pleasure there came back to Ujjain.

337. My father and mother were cheered by seeing me and then I went to my wife's house without revealing to her my mood.

338. When I turned up in the courtyard of the house she asked me with hypocritically assumed joy: 'Why were you so long in coming, my lord?' Then I replied:

339. 'It is because of you, darling, who asked for the flesh of the fat-tailed sheep so much time has elapsed and yet I could not get hold of it.

340. I have failed in my object and so unwillingly with a sad heart, my dear, I have now come here out of love for you.'

341. 'Very well,' she said. Whilst I remained there I saw that offerings were made daily to that urn with the best gruel.

342. Then I pondered this in my mind and thought: 'She is still making offerings to that lover through her infatuation.'

343. Then next day I said to her: 'To-day, darling, make me a guest-offering with a *ghṛta-pūrna* full of lumps of ghee:

344. nor must any of it be given to anyone else until I have eaten of it.' She agreed saying: 'So be it.'

345. and added: 'Why do you say such a thing, my lord? Can any other person be dearer to me than you that I should give to him first?'

346. At the proper time when I had sat down on one side to eat she picked up in her hand a hot *ghṛta-pūrnā*, the first which was ready.

347. and threw it onto the urn saying, the wretch, 'It is burnt, it is burnt.' Then, Abhaya, I said: 'What about this and what about you and your lover?

348. When I said this she fell into a violent rage and, taking that red-hot cooking pot of *ghṛta-pūrṇā*

349. she pursued me fiercely as I fled, shouting: 'I will kill you' and, devoid of pity, hurled that pot of ghee at my back.

350. My body burned, I somehow reached my parents' house and when in time it healed, inspired by the desire for release, I received the initiation.

351. So, noble sir, recalling such an intense fear that I had experienced I said: '*Bhayâti-bhaya*' when I reached the meditation ground.

352. At that point the sun being risen, Prince Abhaya who had completed the *pauṣadha* went outside and saw that necklace.

353. He thought: 'This is why the *sādhus* spoke such words as '*bhaya*' but, being devoid of desires, they here also evinced no desire.

354. Blessed and full of merit are they and fruitful their life. In the whole world of living beings who could be like them?'

355. Thus prince Abhaya meditated outside the *munis*' abode and, taking the necklace, handed it to his father, the king.'

356. So, disciple Kuñcika, thus are good *sādhus* devoid of desires. Then Kuñcika retorted: 'They are different, you are not like that.'

357. Thus in the Maṇipaticarita there has been narrated the second tale, that of Susthita and the other ascetics, which deals with the intense fear felt when the necklace turned up.

358. 'But you are like the lion.' 'In what way?' asked the *sādhu*. Said Kuñcika: In Benares King Jitaśatru had an excellent doctor.

359. His two sons were ignorant of medicine when their father died, so they were not appointed in his place but another was made physician.

360. In contumely they went away and, having studied the science of medicine in a foreign country they set out on their return. They saw a blind lion in their path and

361. the younger one, remembering the words of his teacher: 'Medical treatment should be given to the afflicted, the unprotected and others in like case,' was at pains to heal the lion.

362. As the elder one could not restrain his brother he at once climbed a high tree.

363. But the other one, having done a kindness, was eaten by that undiscerning lion which had long been hungry. When the lion had gone elsewhere

364. the elder one came down from the tree, reached his own town and, taking his father's place, lived a comfortable life there.

365. The ill which was done the beneficient physician by that lion has been done by you to me in stealing my money, great *muni*.

366. Thus in the Maṇipaticarita which resembles a fragment lotus with the *munis* for bees, this tale of the lion, the third, has been told by Kuñcika.

367. Then spoke Maṇipati : Do not say such a thing, disciple, but be calm in mind and listen to the parable of Metārya.

368. King Candrāvataṃsaka in Sāketa had a queen Sudarśanā and she had two sons, Sāgaracandra and Municandra.

369. Now the second wife of the great king was named Priyadarśanā and she also had two sons, Guṇacandra and Bālacandra.

370. When his father died Sāgaracandra became king whilst Municandra enjoyed Ujjain as the appanage of a prince.

371. Now one day the king said to his cook : 'Bring me some cake quickly as I am busy riding my horse.'

372. She had picked up a sweetmeat in her hand and gone outside when Priyadarśanā said to her: 'What have you got with you?'

373. She replied: 'I am taking a sweetmeat to the king.' Priyadarśanā took the cake in her hands which were smeared with poison,

374. then handed it to the other and she to the king; but he breaking it in two gave it to Priyadarśanā's sons thinking: 'they are young.'

375. They ate it and were drugged by the poison but were cured by the king who gave them an infusion of jewels to drink. Then they came home.

376. Sāgaracandra then said to the cook: 'How did the sweetmeat become poisoned?' She replied: 'I do not know

377. but their mother rubbed it for a long time in her hands.' Then he upbraided the queen-mother saying: 'Ah, wretched woman, had I died

378. without embracing the creed of the Jina I should have become a fitting recipient for an evil fate. Why did you not take the kingdom when it was offered to you previously?

379. So now take the kingship and bestow it on your own sons.' Thus having relinquished the kingship and what went with it Sāgaracandra became a *muni*.

380. In a company of *sādhus* at the feet of rightly acting *sūris* having studied the twofold teaching he soon became proficient in the sacred law.

381. Now one day *sādhus* from Ujjain came there and were asked by the *sūris*: 'Are the *sādhus* alright there?'

382. 'Yes', they replied, 'but the sons of King Municandra and of his chaplain are causing annoyance to them.'

383. Hearing this report Sāgaracandra asked leave of his *sūri* and made his way to Ujjain in order to enlighten them.

384. He abode in a dwelling in the midst of good *sādhus* and when the time for eating arrived he took his platter to gather alms

385. and set out but the *munis* held him back praying him to be their guest. He would not stay saying: 'What food I eat I am used to procure myself. Show me

386. those homes which are adverse to almsgiving or reprehended because of disease and also the king's houses.' When the *sādhus* had done so he went to the royal palace.

387. Arrived at the kitchen he gave the *dharmalābha* in a loud voice but the women of the king's household checked him, speaking softly.

388. He pointed to his ears and said in a loud voice: 'I am deaf. Why, disciples do you talk to me in low tones?'

389. As he spoke thus he was espied by the king's son and the chaplain's son and making a disturbing din they came up to him.

390. They said: 'Do you know how to dance?' He replied: 'I do but you must play the instruments.' It was arranged thus but they did not know how to play anything.

391. He told them: 'Clever you are, do not know anything.' Angered by his words they finished playing and came up to the *sādhu* to kill him.

392. By his skill in wrestling he put their limbs out of joint then went out into the garden and stood there in meditation.

393. At the meal-time the king called the youths and when the people looked for them they were found lying on the ground unconscious.

394. The people reported this to the king who came along together with the royal chaplain and found them there; then he went up to the *sādhu*.

395. The king realised that this was his own full brother, Sāgaracandra who had become, so it was said, a great *muni*. The monarch fell at his feet

396. but the other upbraided him saying: 'You do not teach your sons for they are causing annoyance to *sādhus*. Shame on your kingly duty.'

397. The king said : 'They will not do this again, release them.' The *muni* replied : 'If they take the vows there will be release for them.'

398. This being agreed on, he made his way to the royal court together with the king. He then inducted them into the monastic life and the king's son took the vow whole-heartedly.

399. Though the chaplain's son took the vow with repugnance after being enlightened by Sāgaracandra, both in the end became gods.

400. Next came the praising of the Jina, the question about enlightenment and the statement that the chaplain's son would be hard to enlighten. So the latter said : 'My friend, you must enlighten me in the duty of an ascetic.'

401. Under the name of Metārya he was born to a *meda* woman in Rājagṛha. But she previously had been told by the wife of a merchant :

402. 'If by chance we are brought to bed at the same time then give me your child and I will give you mine which will have been destroyed by the fault of my *karma*.'

403. By divine intervention they gave birth on the same day and she handed over her son to the merchant's wife whilst

404. the latter gave her daughter to the *meda's* wife who showed it to her husband saying: 'This is my daughter still-born because of an evil *karma*.'

405. And Metārya reputed amongst all the people to be the merchant's son enjoyed what he desired because of merit accumulated from a former life.

406. When he had quitted the state of boyhood and mastered the arts and reached an attractive adolescence his father chose for him eight fine girls of great beauty.

407. At that juncture came along the god with whom he had previously made a compact and who had earlier been known as Municandra's son.

408. He caused him to remember his former existence and said: 'Why do you not take the initiation in the creed of the Jina?' He replied: 'I have no desire to.'

409. Realising that he would not understand without suffering adversity the god devised a statagem: he assumed the form of the *meda* and spoke thus, weeping:

410. 'If my daughter were living to-day then her marriage would be being celebrated in my house.' The *meda* woman replied:

411. 'Do not weep, this is your son.' Then the *meda* woman recounted everything and the real *meda*, being enraged, dragged him away from the celebration saying: 'You evil boy,

412. 'how is it that you who are my son are marrying the daughters of the merchants?' Then he took him to his house and threw him into the cellar but said: 'Let food and

413. drink be dropped into his mouth.' Then the god in his divine form said: 'Take the vow.' He Metārya replied: 'Who are you?' The other answered: 'I am a god.'

414. From the heaven world I have come here in order to enlighten you.' The other remembering his previous birth said: 'I have been humiliated; what shall I do?'

415. The god replied: 'I will cause the king's daughter to be given to you so that you may be without stain among the people.' The other said: 'Do so.'

416. Then he created a goat which excreted jewels and in the *meda's* shape the god took them and gave them to Śreṇika saying:

417. 'Give your daughter to my son.' Then the king's bodyguard kept him out and continued to do so, but Abhaya said: 'What is the provenance of the jewels?'

418. The *meda* replied: 'The goat excretes them.' So Abhaya said: 'If you give it to the king, the king's daughter will be given you.'

419. So the *meda* gave the goat to the king but in his house it excreted filth. Then Abhaya told him: 'Bring the jewels here again.'

420. Abhaya asked the *meda*: 'Is this a divine being?' He replied 'It is.' Then Abhaya continued: 'In Rājagṛha

421. cause to be made a great hall and a road giving easy access to the Vaibhāra mountain and cause milk to be brought from the ocean of milk, then your son

422. will bathe in it under the *chattra* of Śreṇika and will marry the king's lovely daughter.' When all was accomplished he married the king's lovely daughter,

423. and then afterwards the eight girls chosen previously. Meantime the god said again: 'Take the vows.'

424. He answered: 'Spare me twelve years and for so long let me dwell in the household life'. 'So be it,' said the god and went to the world of the gods.

425. When the time fixed was fulfilled he came back and said: 'Take the initiation'; but after an appeal by the women the god went away and came back a third time.

426. Then Metārya took the vows and studied the *sūtras*. His mind purified, as a proficient monk, he embarked on the noblest austerity of the solitary life.

427. So whilst wandering over the earth which is adorned with towns and villages and mines he arrived at the house of a goldsmith in the city of king Śreṇika.

428. He went inside the house in order to get alms. Then a curlew pecked up some grains of gold which were being fashioned for the Jina's temple.

429. When the goldsmith came back and could not see them he asked the *sādhu*, who would not say anything. So he bound a thong round his head in the suspicion he was a thief,

430. and drove in wedges so that his two eyes at once burst out. Then destroying the accumulation of *karma* he attained to perfect knowledge and final release.

431. Nor did he tell of the curlew, that by it the grains had been eaten. At that juncture there came along a carrier of wood.

432. He dropped some logs and a small piece caught on the neck of the curlew which vomited up the grains. Then the goldsmith was terrified.

433. Learning of all this from the people Śreṇika was angry and despatched his guards to apprehend the goldsmith,

434. who shut his door, tore out his hair and donned a monk's robe and when brought along together with his family gave the *dharmalābha* to the king,

435. who said : ' You must unfailingly keep to the insignia of a *sādhu*. If ever you and your family abandon this garb then there will be no escape for you from bonds and death.'

436. And full of unlimited devotion he praised the great *muni* Metārya, versed in the fourteen *pūrvas* and shining with the jewels of forbearance, compassion and knowledge.

437. I bow down before the sage Metārya who, in the transgression of the curlew, out of compassion for living creatures, did not betray the curlew, esteeming his own life of little worth.

438. I bow down before the sage Metārya who did not deviate from his self control when his two eyes had burst forth from his head through the pressure on it and like the Mandara mountain was unshakeable.

439. Here the story of Metārya has been related in brief only to recall it : it is to be found elsewhere in the scriptures.

440. How will *munis* who, like Metārya with the curlew, do not name a transgressor even at the cost of their lives, steal the property of others ?

441. Thus in the Maṇipaticarita which charms by its euphonious verses, the tale of Metārya, the fourth, has here been told by Maṇipati.

442. Then said Kuñcika : ' Maṇipati, you are not like Metārya since your whole action resembles that of Sukumālikā.

443. In Campā Jitaśatru was king and Sukumālikā his wife. Infatuated with her he became neglectful of the affairs of the kingdom.

444. His attendants made his son king and took him and his wife to the forest, then abandoned him still overpowered by the intoxication of wine.

445. After regaining consciousness and going towards the north he gave his own flesh and blood to his queen who was hungry and thirsty.

446. He arrived at Benares with a merchant's caravan and stayed there but his wife who had become infatuated with a legless man pushed him into the river.

447. By the force of *karma* he emerged and became king in the city of Supratiṣṭhita. One day he heard that his own wife had come there as a mendicant,

448. carrying the cripple on her head, wandering from house to house and being given much alms by the people who were delighted by the cripple's singing.

449. She vaunted her virtue before the people saying: 'This legless man is my husband, given me by my parents and so I am keeping him.'

450. Having bidden her to him the king hidden by a curtain asked: 'Who are you and who is this cripple?'

451. Being asked she replied: 'This cripple is my husband who was wedded to me by my parents and I am a devoted wife.' Then said the king:

452. 'Indeed you were a devoted wife when you pushed into the river him the blood of whose arm you had drunk and the flesh of whose buttock you had eaten.'

453. So saying he drove her out from the territory of his city and as king enjoyed the royal felicity obtained by his deserts.

454. Just as the ungrateful Sukumālikā shoved into the river the man who had saved her life so have you treated me by stealing my money.

455. In the good story of the *muni* Maṇipati which is like a *mālatī* flower for swarms of bees represented by the minds of men the history of Sukumālikā, the fifth, has been told by Kuñcika.

456. 'Do not say I resemble Sukumālikā,' replied Maṇipati, 'like the noble steer I will make you believe.'

457. In the city of Campā a Śaivite for the sake of religion let loose a steer in the cattle paddock as a stud bull.

458. It was excessively arrogant and overcame the other bulls and being strong and of massive body remained itself undisturbed.

459. One day by the power of fate it suddenly attained to a spirit of goodness and, leaving the paddock, stayed in the city.

460. Even though struck with sticks it would not grow angry, and with excellent perception having realised the results of evil-doing, became known among the people as the 'noble steer.'

461. Now a good lay disciple named Jinadāsa who knew the doctrine of the Jina dwelt there; and in the black fortnight was engaged in the *kāyotsarga* in a *śūnya-gṛha*.

462. By night his immoral wife went to the *śūnya-gṛha* and slept with another man on a fine bed.

463. On the four feet of that bed there were iron spikes and one of these transfixed Jinadāsa's foot.

464. Even though his body was racked by the torment of it that enduring disciple remained engaged in his austerity.

465. until through the extinction of life owing to the very great pain he went to another world and was reborn as a god in divine form.

466. Meantime she, having revelled in her lechery the night long picked up the bed and set off for her own house.

467. When the bed was lifted up suddenly Jinadāsa's body fell onto the ground. Seeing it she was terrified

468. and reflected in her mind: 'As my husband has come to his end through my fault I shall have an ill name here.'

469. Meanwhile that great bull came along to that spot by some chance. She smeared its horns with blood and raised the alarm.

470. When people arrived she said: 'My husband has been killed by this creature whilst engaged in the *kāyotsarga*. The bull shook its head.

471. Not knowing the real truth the people began to calumniate it. One day it appeared before the judges and

472. taking on its tongue the red-hot iron bar as given to others, it vindicated itself and regained its repute.

473. So, disciple Kuñcika, if you do not believe me by my words I shall assuredly make you believe me by ordeal by pots and pitchers and so on.

474. Then Kuñcika said: 'Who is convinced by these means for the audacity of these thieves is very great?'

475. In the charming story of Maṇipati which is like a divinity spreading the essence of tranquillity this tale of the steer, the sixth, has been told by the ascetic Maṇipati.

476. Quite different is your action, it resembles the action of the tame *koil* bird: just listen. This bird was of a very evil disposition among the small creatures living on dry land.

477. Owing to its very nature when it was sunk in the power of sleep by night its eyes regularly became clotted with foulness.

478. and always on waking it could not see anything at daybreak and devoid of the faculty of sight it could not move about.

479. Then when flies consumed the foulness in its eyes and its vision became clear that ungrateful wretch would eat them all up.

480. Even so, Maṇipati, you who were restored to life by my effort have coveted my wealth. How do you not resemble the tame *koil* bird?

481. Thus in the Maṇipaticarita which is like a receptacle for the water formed by the desire for release from existence the parable of the tame *koil* bird, the seventh, has been told by Kuñcika.

482. Then Maṇipati said: 'How do you say that I, a great *muni*, who know the Jina's teaching, am like a tame *koil* bird?

483. Words must be spoken after reflection as spoke those excellent ministers, possessed of discrimination and endowed with fourfold intelligence.'

484. Kuñcika said: 'How was this?' Then Maṇipati replied: 'In Campā there was of old a needy guildsman named Dhanapāla and

485. another newly admitted guildsman, Dhanadatta. They each had daughters, Dhanaśrī and Kanakaśrī. One day these friends

486. went to a tank to wash. Leaving her jewellery there Kanakaśrī started to bathe in the tank.

487. The other girl, having no ornaments because of her poverty, seized the jewellery and went home; nor would she hand it over when called on.

488. A case was brought in the royal court and the ministers told Dhanaśrī: 'Put on the jewels.' No sooner done than they knew

489. that these were not hers because they were either not put on in the right places or, when put on in the right places, had no proper lustre.

490. Then they told Kanakaśrī: 'You put on this jewellery now.' She put it on and everything was in its place,

491. and very lustrous. Seeing this they pronounced: 'This jewellery belongs to her and not to the other girl.'

492. The case being thus decided Dhanapāla was punished by the king whilst Dhanadatta, dismissed with respect, went home.

493. Thus in the Maṇipaticarita which resembles a sprinkling with the very potable water of tranquillity the tale of the ministers, the eighth, has been told by the *muni* Maṇipati.

494. So, disciple Kuñcika, *sādhus* are like the ministers, and being without passion or hate or delusion they say nothing false.

495. Again Kuñcika replied: ‘ Maṇipati, an ingrate like you there is none save the brahmin. Just listen to his story.’

496. A certain needy brahmin having taken an image of *Durgā* made of wood wandered round asking alms and in time became very rich.

497. Then he took the image into the forest and threw it away. So later on did you act by me in stealing my money.

498. In the history of the good *sādhu*, Maṇipati which is like a lotus pool of compassion, the tale of the brahmin, the ninth, has been told briefly by Kuñcika.

499. Then said the muni Maṇipati: ‘ Do not say such a thing disciple, but be impartial and listen to my tale.’

500. King Jitaśatru in Benares had a very dear friend, a merchant named Dhanadeva whose wife was Dhanaśrī.

501. Their son, Nāgadatta, was extremely devoted to the doctrine of the Jina. One day when he went to the Jaina temple he saw a maiden named Nāgavasu.

502. She too saw him and fell in love with him. When she reached home her father whose name was Priyamitra learned of the incident and

503. gave her to Nāgadatta; however he did not espouse her as his mind was set on asceticism but she, being in love, held to him as if she were a woman tied to a husband.

504. The city constable saw her and asked for her but was refused, being told: ‘ She has been given to Nāgadatta, how can I give her to you ? ’

505. Then he began to search for some opportunity to ruin Nāgadatta. Now by some chance the king's ear-jewel was lost.

506. It was sought for but not found. However the layman Nāgadatta as he was going to the Jina's temple in the twilight saw it as it had fallen on the road.

507. Alarmed in mind at the sight of it he turned into a side-track but was seen by the constable who understood the reason when he espied the ear-ornament.

508. He thought: 'I have found a means to catch him,' and laid the ear-ornament on his neck as he was engaged in the *kāyotsarga*.

509. Nāgadatta was arrested with the jewel and the king informed. At the royal bidding he was taken to the cemetery for execution.

510. Learning that he was being taken away Nāgavasu fell into piteous sorrow and stood in the *kāyotsarga* addressing Śāsanadevī:

511. 'By the power of the sacred law, gracious lady, save my loved one from this tribulation by your grace.

512. Meantime the stake on which he was placed by the men charged with this duty was broken three times through the power of Śāsanadevī.

513. At the bidding of the constable he was struck with a sword on the shoulder but the sword was changed into the form of a garland of fragrant flowers.

514. The executioners reported this to the king who had Nāgadatta brought into the city with respect and given a full pardon.

515. The unworthy constable was banished by the king when he had learned about the incident and all his household wealth taken away.

516. When Nāgadatta heard the story of the *kāyotsarga* and so on he married Nāgavasū and enjoyed pleasure with her undisturbed.

517. Later on he received the initiation from a good *guru*: he kept to the estate of an ascetic and, when he breathed his last came into existence in the world of the gods.

518. So disciple Kuñcika, ponder this well in your heart that if even lay women are thus devoid of desire and firm in the faith

519. then how can *munis* be covetous of money belonging to others ? ' 'Others are like that but not you,' replied Kuñcika.

520. Thus in the Maṇipaticarita which resembles an ocean of jewels represented by the virtues of good *sādhus*, the salutary tale of Nāgadatta, the tenth, has been related by Kuñcika.

521. Again, Kuñcika said : 'There is no doubt : you are like the forester.' Maṇipati replied : 'Tell me how.' Said Kuñcika :

522. A certain carpenter who had gone to the forest to get timber saw a lion and being afraid, climbed to the summit of a tree. Then he noticed a she-ape and

523. was scared but she reassured him saying : 'Do not be afraid.' At length at night be began to be drowsy.

524. So the ape put him in her lap and made him sleep nor did she throw him to the lion though the latter demanded this repeatedly.

525. Then he got up and the ape in question slept in his lap ; but when the lion asked him he threw her down. However she did not fall

526. but by her agility grasped at a branch of the tree and clung to it. She said : 'Shame on you, infamous man, for acting thus.'

527. Meantime there came up along that road a great caravan and the lion went away and later the carpenter went home.

528. So, Maṇipati, by stealing the money of me, your benefactor, you have become like the carpenter : how then can you be a good *sādhu* ? '

529. Thus in the Maṇipaticarita, resembling the sun which dispels darkness the tale of the carpenter, the eleventh, has here been told by Kuñcika.

530. Then said Maṇipati : 'It was by false suspicion that a certain Cārabhaṭī who destroyed a mongoose fell into great remorse.

531. In a certain village there was a man Cārabhaṭa whose wife was Cārabhaṭī and in the enclosure of her house a mongoose dwelt unafraid.

532. Cārabhaṭī had a young son and to play with him she took the young offspring of the mongoose giving it curds and milk and whey to lap up.

533. Now one day having lulled her child to sleep in the cradle Cārabhaṭī was standing at the door of the house grinding,

534. when the mongoose came up near to her, its mouth dripping with blood, having killed a snake which was minded to bite the child.

535. Cārabhaṭī thought to herself: 'My child has been destroyed by this beast' so she killed it with a pestle but when she looked for her son

536. She found him unharmed and near him the snake killed by the mongoose, then, struck with remorse, she fell into piteous grief.

537. So disciple Kuñcika reflect in your heart lest speaking without due consideration you may be seized by remorse.

538. Thus in the Maṇipaticarita which is like the elixir of the desire for release the history of Cārabhaṭī, the twelfth, has been told in brief by Maṇipati

539. Said the layman Kuñcika: 'Maṇipati, you are like the rustic.' 'How?' asked the *muni*. Then Kuñcika began to narrate:

540. In a forest there was an elephant, leader of a herd of elephants. Somehow a *khādira* thorn got into the sole of its foot.

541. Seeing him distressed by the pain of it a clever female elephant picked up in her trunk a man who was asleep in a field and carried him thither.

542. The lord of the herd showed his foot to the man who extracted the thorn with a knife and restored him to health.

543. Then the lord of the herd showed that man many heaps of ivory and pearls, and he, having tied up with withies and so on

544. the ivory, and wrapped the pearls in his own clothes, took them and together with them was escorted to his own abode by noble elephants, male and female.

545. With the ivory and pearls he became a rich man. Then he informed the king about the elephant herd and the latter went there and captured them.

546. Thus in the Maṇipaticarita which prepares the path to *mokṣa* and is extremely attractive, this story, the thirteenth, has been told by Kuñcika in brief.

547. Said the *sādhu* Maṇipati : ' Disciple, he who fully ascertains the facts and rejects a false accusation is intelligent like the lioness.

548. In a cave of the Vaitāḍhya mountain a lioness had her home. Her friends were a hind and a she-jackal. These three females

549. dwelt happily. One day the lioness leaving her newly born cubs went outside the cave.

550. Whilst the hind was asleep the jackal ate them up, smeared the hind's mouth with blood and cleaned her own mouth.

551. Meanwhile the lioness turned up and not seeing her offspring, questioned the jackal who replied : ' The hind has eaten them.'

552. The hind got up and was interrogated. She replied thus : ' I do not know what happened as I was asleep.'

553. Then the jackal said : ' Who can doubt her very evil deed ? Look lioness, at her mouth smeared with gore.'

554. Then the hind replied to her : ' Wretched jackal, you ate those cubs, I think, so that you might impute to me a false accusation.'

555. The lioness watched them arguing and though beset with uncertainty, said unhesitatingly : ' Deer, vomit what you have eaten.'

556. The lioness inspected her vomit but did not perceive there meat or bones ; on the contrary she found green grass and similar fodder.

557. Recognising that the hind was guiltless, she then made the jackal vomit and there she perceived the claws and other remains of her offspring.

558. Enraged, she killed the jackal but showed respect to the hind. Observe the discernment of the lioness, Kuñcika, even in her brute nature.'

559. Thus in the Maṇipaticarita which is productive of pervasive and very pure enlightenment, the story of the lioness, the fourteenth, has here been told by Maṇipati.

560. Despite that speech, the merchant, incapable of comprehension because of great delusion, replied : 'You have become like the lion which was suffering from the cold. Listen to this.

561. In the region of the Himavanta mountain there was an anchorite's hermitage and there in a cave of a near-by mountain lived a forester.

562. Intent on righteousness by continued contact with the practice of asceticism he had become especially compassionate. One day a lion, suffering from the cold, penetrated into his cave.

563. Through his compassionate heart that forester did not prevent its entry, and, once inside, the lion ate him up.

564. Just as that forester despite his extreme kindness was destroyed by that wicked lion so have I been treated by you, unworthy man.'

565. Thus in the Maṇipaticarita which is attractive and delights the minds of discerning people the story of the lion afflicted by cold, the fifteenth, has been told by Kuñcika.

566. Having listened to Kuñcika's words the *muni* Maṇipati replied : 'Hear the parable of the merchant Kāṣṭha, the duty of a Jaina layman.

567. In Rājagṛha there was of old a principal guildsman named Kāṣṭha. His wife was Vajrā and their son was Sāgaradatta.

568. In that household there were a parrot named Tuṇḍika and his wife, a mynah called Madanā and the merchant's favourite cock who had fine markings.

569. One day the merchant Kāṣṭha set out somewhere on a trading voyage and entrusted to his wife his whole house with its stock of money and valuables.

570. But as soon as the merchant had gone that unworthy wife, abandoning decency, set her mind on lechery, being infatuated with a temple brahmin.

571. Madanā, seeing that brahmin going in and going out every day at an unseemly hour, with jealous mind, screeched in a raucous voice :

572. 'Who is this who comes to our master's house at an unseemly hour, who is weary of life that he does not fear our master.'

573. The parrot restrained her, saying : 'Madanā, keep silence here about this business : whoever is loved by Vajrā is indeed our master.'

574. But Madanā replied : 'Wretch, you are solicitous of your own life and when an infamous thing is seen in our master's house you overlook it.'

575. The parrot said : 'She will murder you,' but Madanā would not desist and so the wicked woman killed her by wringing her neck.

576. One day two *sādhus* arrived there at the house for alms and one noble *muni* turning to the other said this :

577. 'Whoever eats the head of this cock which is here, and which has lucky markings on every limb, will soon become a king.'

578. The brahmin who happened to be there though out of sight overheard this, so he then said to Vajrā : 'Give me the flesh of the cock.'

579. She replied: 'I will give you other meats,' but he insisted: 'Do it for me.' So at dawn Vajrā killed the cock and cooked it.

580. Not knowing the real truth she gave the flesh of the cock's head to her son as he came, crying for food, from the study.

581. He ate it and went away and at once the brahmin came along there. He did not find the flesh of the head when he ate it so he questioned Vajrā:

582. 'The flesh of the head is not here, now where has it gone?' She replied: 'I gave it to my son.' Then the brahmin proposed an evil action:

583. 'If you are ready to do something for me then kill your son and give me his flesh.' Out of delusion she agreed to that proposal.

584. By divine intervention their conversation was overheard by the nurse. Picking up Sāgaradatta she went to the city of Campā.

585. As the king of that city had died childless Sāgaradatta was made king and through the accruing of merit enjoyed the kingship and all that went with it.

586. Because he had been brought there in the lap of a nurse the people gave him the name of 'Dhātṛvāhana' as a result of that circumstance.

587. Vajrā, infatuated with another man, ruined the household property and the servants, suffering from this, went away in all directions.

588. Then that merchant who had amassed wealth returned to his home, but, finding the splendour of its affluence gone, he asked:

589. 'Lady, where is my son, where is the nurse, where is the mynah, where is the fine cock, where is the money, where are the servants?'

590. As Vajrā gave no reply though repeatedly questioned by the merchant he asked the parrot who was in his cage.

591. But the latter, being terrified at the thought of the strangling of his loved one, thus addressed the merchant who kept on asking :

592. 'You, master, ask me insistently but she terrifies me greatly. So what shall I do, being betwixt the devil and the deep sea.'

593. Once liberated from the cage and settled on the roof-tree of the house the parrot recounted the whole aforetold story, whatever he had seen.

594. Then taking leave of the merchant the parrot went to a place where he wanted to go, and the merchant, having now a distaste for riches reflected thus in his heart :

595. 'Enough of this household life. I shall take the initiation in the sacred law prescribed by the omniscient Jina, giving away my money and abandoning the delusion of the household life.'

596. So he received the initiation but Vajrā from fear of the king went to Campā with the brahmin and remained there nor did she know that her son was king.

597. By divine intervention the *muni* Kāṣṭha, now adept in enduring hardship, as he wandered about arrived at Campā,

598. and there, whilst making his round in quest of alms, he came to Vajrā's house and was recognised by her as the *muni* who had been the merchant Kāṣṭha.

599. 'He will make known my transgression to the people in the city here. Let me act quickly in such wise that he may be banished somewhere.'

600. So she gave him loaves and similar food with jewellery hidden in them and when he had gone she at once shouted : 'Thief, thief.'

601. As he was apprehended by the constable and brought to the king's residence he was seen by the nurse and at once recognised.

602. Then, falling at his feet, she began to weep. The king said : 'Mother, why do you weep without cause ?'

603. She replied : 'This is your father, my son, who took the vows. It is long since I saw him and therefore I began to weep.'

604. Then the king ushered him into his house onto the best seat and said : 'Take this kingdom, I am your servant.'

605. Vajrā, learning of the turn of events, aghast with fear, fled together with the brahmin and the king became a devotee of the monk.

606. Then the *muni* preached the sacred doctrine and the king was converted by it and, with desire for release aroused in him, embarked on the duties of a lay disciple.

607. As a favour to him the *sādhu* remained there for the rainy season and the fame of the sacred doctrine spread and some people were converted.

608. And in the Jaina temples there were *yātras* and *pūjās* and the brahmins became jealous of this thinking :

609. 'Through the coming of this monk the Jaina doctrine has acquired glory so let us ruin him by some means.'

610. Listen to what was done by the brahmins when, the rainy season being past, the noble monk went out accompanied by the king.

611. A certain wicked woman, being pregnant and being desirous of much money was sent along to the *muni* in the garb of a female ascetic.

612. At the bidding of the brahmins this is what she said in the presence of all the people : 'Reverent sir, where are you going now that you have made me pregnant ?'

613. Then in order to wipe away the stain on the Jain doctrine produced by that speech the *muni* said : 'You very wicked woman, I did not give you this child.'

614. 'If my words be true then let it burst your belly and issue forth at once as soon as this is said.'

615. When the *muni* had thus spoken the child burst the belly and issued forth and the female ascetic fell on the ground in a swoon.

616. When for a moment only she recovered consciousness she implored him : ' Lord, show mercy to me, it was these brahmins who made me commit such an evil act.'

617. Then the brahmins, aghast with fear, fell at the feet of the noble *muni* and said : ' May this crime of ours be forgiven.'

618. Then his anger with them all was appeased but the king commanded those brahmins to be banished as evil-doers.

619. The people seeing the magnanimity of the *muni* became steadfast in mind in the sacred law of the Jina, especially the king.

620. The great ascetic Kāṣṭha having made a supreme glorification of the sacred law went elsewhere in order to bring the truth to those destined to enlightenment.

621. Thus in the story of the *muni* Maṇipati which is a good story for all the people the tale of the *muni* Kāṣṭha, the sixteenth, has been narrated by Maṇipati.

622. So, disciple Kuñcika, just as that female ascetic went to perdition, so he too by whom your money was stolen will be destroyed.

623. Suddenly smoke began to issue from the cavity of the mouth of the *muni* Maṇipati as he spoke, inflamed by anger.

624. Then Kuñcika's son, aghast with fear, said to his father: ' Father why do you abuse thus this noble *muni* who is innocent ?

625. It was not he who stole your money for I took it, so ask pardon of the noble *muni* with insistence.'

626. Hearing this the layman Kuñcika, his every limb trembling with fear, fell at the feet of the *muni* and sought pardon of him with insistence.

627. The *muni*, the ascetic of great virtue absorbed in passionlessness, was appeased in a moment when his forgiveness was sought, and Kuñcika began to reflect thus :

628. 'Alas! Alas! In the grip of sinful delusion how did I commit this evil act of making a false accusation against a *muni* who is a treasure-house of virtues?'

629. A man who, ignorant of the real truth, makes a false charge against *sādhus* becomes a recipient of misfortunes in other existences; and it is said that

630. from calumny of this kind there arises fearful affliction and that the slandering of *sādhus* also causes loss of material wealth,

631. and that again in the cycle of transmigration the slanderer is subject to all miseries. So was it said by the Blessed Lord in the *Vyākhyā-prajnāpty-aṅga*.

632. Led astray by delusion I committed this sinful act: elsewhere there will be no atoning for this very great offence.

633. And so with mind indifferent to money, home and family he took the initiation prescribed by the Jina in his presence.

634. Kuñcika's son abandoned his evil courses and, purified in mind, became an excellent lay disciple, keeping the five minor vows.

635. The *muni* Maṇipati went away and arrived at the city of Ujjain and wandered from village to village observing austerities.

636. His life long, he pursued without stain the life of an ascetic, and in the end, dying by voluntary starvation, was reborn in the world of the gods.

637. When he descends from there he will pass through human existence as an ascetic following the sacred law and, cleansed from the stain of *karma*, will then be exempt from old age and death.

638. The tale of the *muni* Maṇipati has been told in brief; in full it can be taken from many scriptures.

639. He who recites and narrates and dutifully listens to it, becoming endowed with right knowledge and the other qualities, attains prosperity.

640. Whatever of my composition be faulty in metre or meaning or words or scripturally deficient through error of delusion let it have no ill result.

641. The elephant ; Susthita and the other holy men ; the lion ; the noble *muni* Metārya ; Sukumālikā ; the noble steer ; the tame *koil* ;

642. the ministers ; the brahmin ; Nāgadatta ; the carpenter ; Cārabhaṭī ; the rustic ; the lioness ; the lion ; Kāṣṭhamuni—these stories have been narrated in this order.

643. From an earlier narrative this Maṇipaticarita, attractive and easy to understand, has been compiled in verses in brief by Haribhadra Sūri.

644. In this Maṇipaticarita which is pregnant with meaning and has been composed concisely there are some six hundred sonorous verses.

645. In the course of the Vikrama year numbered *nayana-muni-rudra* (1172) on the fifth day of Bhādrapada this tale was completed.

646. As long as the sun and the moon and the star-adorned firmament and the sacred law of the Jina endure let the Maṇipaticarita give pleasure.

NOTES ON THE MPC

2. The verse is elliptic and the meaning, despite the Sanskrit *vyākhyā*, not quite clear.

9. *aṇa-dāṇa-dullalio*: the metre requires *aṇa* for *aṇṇa*, though P renders as *anna*. The whole phrase would perhaps mean 'who considered that exacting the repayment of debts was ill-famed.'

12. *rāi*: omitted by haplography. In this verse as elsewhere no attempt has been made in the translation to render the *śleśa*.

13. The threefold classification of the desirable characteristics
14. of women given here is strikingly reminiscent of similar passages in older Western European literature. It is certainly more original than the attributes listed in the [1]*Śrāddha-guṇa-vivaraṇa:* three broad, three deep, four short, five delicate, five long, six prominent and seven red. That enumeration however confirms the interpretation of *satta* as *sattva*. Following the same or a similar text P has rendered *piṇḍhiya* by *guhya-deśa*. The dictionaries however suggest that it should be 'calf of the leg', in which case [2]*jaṅgha* would be as in modern Gujarati, 'thigh' not 'calf'.

15. *loaṇa-dasaṇā* (<*locana-darśanāni*) seems tautological but may be used to avoid confusion with *dasaṇā* (<*daśanāḥ*) *uttuṅga-nah'-āviyā*: P takes *naha* as *nakha* but *uttuṅga* could scarcely be an epithet of this.

21. *jaī*: the sense seems to demand *sasī* or some similar word.

22. The verse is corrupt but the general sense is not in doubt.

24. *lacchīe*: Lakṣmī, 'the Good Genius of or Fortune of a king personified' (Monier-Williams)

28. *bhāsa*: *kesa* must be a scribal error provoked by the following *kesaṃ*. P has *śobhāi rahita*. *Puhuvī* is omitted by haplography.

[1] Atmānanda Sabhā ed. (Bhavnagar 1913), p. 14b.
[2] Cf. the definition in the *Sārtha Jodanīkosa* (Ahmedabad 1949): 'sathaḷ'.

30. *na:* the sense and the metre require its insertion.

33. *vaṅkā diṭṭhī:* an oblique (and therefore an amorous) glance.
āyaṅkirā: for this should perhaps be read *bhayaṅkarā*.

34. *niccāṇiyā:* perhaps represents *nṛtyânīka:* P has *nīcī rahẽ* which is inapplicable to *harise*.

38. cf. MPCJ *na . . . dūtam āvedayāmy ahaṃ, na hi strīṇām iyaṃ tapti*

48. cf. in the Av. the story of a queen who, seeing a white hair on her husband's head says: '*dūo āgao*' adding that it is a '*dhamma-dūo*'. The king replies: '*ajāe palie amhaṃ puvvajā pavvayanti*' and becomes an ascetic.

54. *amhārisāṇa:* required by the sense though P has *tumha sariṣāo*

60. There is a *śleśa:* *niva-canda* must refer to *canda* in the name Municandra.

61. This seems to be the meaning. The *deva-śeṣa* is the remnant of a god's sacrifice.

64. *ganthima-veḍhima-pūrima-saṅghāima:* this enumeration occurs more than once in the canon e.g. *Jñātā-dharma-kathā* XIII (*tattha bahūṇi kiṇhāṇi ya jāva sukkilāni ya kaṭṭha-kammāṇi ya pottha-kammāṇi ya citta-leppa-ganthima-veḍhiṃa-pūrima-saṅghāimāiṃ uvadaṃsijjamā-ṇāiṃ*), *Praśna-vyākaraṇa* V, *Ācārāṅga* II. xii. 1. In translating the *Ācārāṅga* Jacobi rendered by 'garlands, ribbons, scarves and sashes.' In any event if attributive to *pupphaṃ* the terms seem scarcely appropriate here. If the whole compound is to be treated as a *dvandva* the interpretation remains equally difficult.

67. *ekka-param:* this would appear from the context to mean 'all at once'.

68. *ṣaṃjogā vippaog'-antā:* for this proverb used more than once in this text cf. SK (p. 149, 1, 9) *viyogâvasāno ya saṃgamo*.

76. *sāmāiy'-āī-ekkārasa-aṅga:* the normal phrase in canonical legends to designate the *āgamas*.

78. Unclear and probably corrupt.

95. *bheruṇḍī:* the exact meaning is uncertain; P takes as *siyāliṇī*

111. *puttehi :* for this should perhaps be read *dhuttehi*. MPCJ has *dhūrtakaiḥ sārdham*

114. *khetta-ṭhie :* P has *kṣetra mā̃ rahyā loka.*

117. A deity Tiladeva is mentioned in the *Sthānāṅga-sūtra*

123. The third *pāda* seems to be corrupt.

127. The translation is taken from L. D. Barnett's rendering of the *Hitopadeśa*

133. *Iccaṃyakāriyā :* so written perhaps in an attempt to etymologise the name.

134. *Lakkhapāgaṃ :* Lakṣapāka oil explained as the oil with a lakh of ingredients is mentioned in the *Triṣaṣṭi-śalākā-puruṣa-caritra* where it is used (I. i. 760) to cure a *muni* of leprosy and worms and (I. ii. 307) to anoint the Jina, and in the BKK where it figures in the same context as in the MPC.

144. Cf. Jacobi's Errählungen p. 12 for similar details.

154. *dāūṇa :* cf. *dā argalam* ' to bolt '.

155. *Rohaṇa :* name of a mountain rich in precious stones, traditionally Adam's Peak in Ceylon.

158. *deva-sesa-samo :* P has *devatā nī seṣa nī parẽja.*

178. *nêcchai :* required by the sense and confirmed by P *nathī icchantī*

185. *huṃkāra : hum* is both an exclamation of anger and a mystical syllable.

199. *tahā :* must be a corruption ; the sense requires a negating of *rāga-dosa* perhaps *niggaho* should be read. Cf. the phrase of the SK : *rāga-dos'-āi-niggaho.*

212. *kimi-rāgā :* Abhayadeva Sūri commenting *Sthānāṅga-sūtra* 193 says that the blood of human beings is taken and placed in bowls. In this are bred worms which in a desire for air emerge and move about leaving a trail of mucus which is called *kṛmi-sūtra*. This by natural development takes on a red hue. Other similar explanations are given by the commentators of the Bhagavatī Ārādhanā (verse 567). Abhayadeva adds that cloth dyed with *kṛmi-rāga* does not lose its colour when burned and that even the ashes are red.

214. *deveṇaṃ :* P has *daiva nẽ yogẽ karine.*

238. *kāsa :* the silvery white *kāśa* grass.

242. *ucchū bolinti* . . . See additional note.

248. *sutto* : P has *sunā nī parēja.*

255. *maṇaṃ paṇihāya* : P has *maṇa mā̃ dhārinē*

265. *camarī* : some beast other than a yak may be intended but more probably the enumeration is merely conventional

267. *satt'-aṅga* : the seven limbs are the four legs, trunk, tail and sexual organ.

283. *gandha-hatthi* : the perfume-elephant is familiar in Indian tales.

287. Appears to be corrupt and is probably intended to be Apabhraṃśa. In any event the general sense is clear. Rather similar verses are to be found in the *Vajjālagga* (section XXI). Cf. particularly verse 199 :
kariṇi-kara-ppiya-nava-rasa-sallaī-kavala-bhoyaṇaṃ dantī
jai na marai sumaranto tā kiṃ kisio vi mā hou

304. Cf. the canonical description of Abhaya : e.g. *Jñātā-dharma-kathā* I. 1 : *sāma-daṇḍa-bheya-uvappayāṇa-nīti-suppautta-naya-vihi-nnu* ; and for the meaning Kullūkà's commentary on Manusmṛti vii. 107 *sāma-dāna-bheda-daṇḍair upāyair.*

307. Cf. the numerous descriptions of a *samavasaraṇa* in the *Triṣaṣṭi-śalākā-puruṣa-caritra* (e.g. I. iii. 423–477).

314. There are corruptions in this verse. *Sa-gharayāṇiyā* cannot be, as P interprets, *saghala ratana mayī.*

344. cf. MPCJ
ikṣu-kṣetraṃ samudraś ca yonī-poṣaṇam eva ca
prasādo bhū-bhujāṃ cêti kṣaṇād ghnanti daridratām

363. cf. MPCJ
ekatra-bhojanāt sparśāt eka-śayyâsanād itaḥ
saṃkrānti jāyate vyādhair iti śāstre 'pi bhāṣitam

369. P explains both Pulindas and Śabaras by Bhils

372. *khaṇḍuyaṃ hanti taṇaehiṃ* : the meaning is not quite clear, perhaps they are 'to tear their itching sores with their own nails'. *Taṇaya* seems to represent *ātmanīya* but *khaṇḍuya* can hardly be a 'bracelet' : one had better perhaps read *kaṇḍuyaṃ*

398. *pajjatto* : *paryāpti* is the acquisition by the soul within one *antarmuhūrta* of the capacity to develop fully the characteristics of the body it inhabits.

402. *go-sīsa* : *go-śīrṣa* is a very fragrant brass-coloured sandalwood.

411. *dhārā-kadamba* : a tree (*Nauclea cordifolia*)

418. *sa-uvayoge* : P has *sādhvīnē sārakarē te upayoga dei*.

429. *vibhaṅga-jñāna* : 'wrong clairvoyant knowledge, the bad counterpart of *avadhi-jñāna*'.

430. The enumeration of the sixteen diseases varies. Here the list would seem to be that of the *Vipāka-śrūta* : *sāsa, kāsa, jara, dāha, kucchi-sūla, bhagandara, arisā, ajīraya, diṭṭhi-sūla, muddha-sūla, akāraya, acchi-veyaṇā, kaṇṇa-veyaṇā, kaṇḍu, uyama, koḍha*.

459. *vajjai* : the meaning is uncertain ; it may be a *deśī* (=*tras-*) 'trembles' or may represent *vādyate*. If the characteristic amphimacer at the end of the *pāda* is to be maintained two syllables (˘¯) must be supplied after *ḍā-*

466. The fourth *pāda* is probably corrupt.

472. Meaning uncertain.

480. *dehaṃ* : for this should perhaps be read *sohaṃ* or some similar word.

494. *to maṇa-pavaṇehiṃ pahem* : could one emend to *maṇa-java-jhampehiṃ* and translate 'now in mind-swift leaps, now at a rapid gallop ?'

498. *mehāya* : must be corrupt despite P's rendering as *megha nī paricchа*. *Nisīhæ* is probably required.

513. The *nāgas* are *bhavana-vāsin* gods superior to the *vyantara* gods who include *bhūtas, piśācas* and *mahoragas*.

514. The break in the syntax (and the parallel passages in the MPCJ :

evaṃ vṛttāntam āvedya priyāyai vāsa-veśmanaḥ
śarīra-cintayā bhūpo bahir nirgatavāṃs tadā

and MPCH) confirm that a verse is missing here.

518. *pūjāe* : P has *pūjā nimitta*

529. *tuccha* : P explains by *dalidrī*

581. *suttâvasutta-loge :* P has *sūtā che athavā keṭaleka aṇasūtẽ lokẽ*
The phrase is perhaps part of an old legal formula.

586. This long quotation from the *Bṛhat-kalpa-sūtra-niryukti*
605. differs considerably from the text of the Ātmānanda Sabhā edition. It is completely absent from the MPCH and in the MPCJ is replaced by two *gāthās* which summarize the aims of the *Jina-kalpa.* It is, incidentally, given in full in the *Upadeśa-prasāda.*

589. *uvasagga :* the *upasargas* are assaults on the steadfastness of a *sādhu.*

603. *parīsaha :* twenty-two *parīṣahas* or tribulations are generally listed

619. *posahôvavāsa :* according to the *Guṇabhūṣaṇa Śrāvakācāra* (169–174) this implies the taking of one meal on the day before the *parvan* day, fasting completely on the *parvan* day and taking one meal on the following day.

644. *ghara :* cf. MPCJ *eka-deśe gṛhasyâhaṃ nilīya samavasthitaḥ*

649. *banda-gahiyāe :* P has *bāda mā pakaḍā*

657. *coriyo :* meaning uncertain but cf. MPCJ *mayā narmakṛtam etat tvad-agrataḥ*

667. MPCJ refers to two herbs called *śalyôddharaṇā* and *śalya-rohaṇā*

685. corrupt

686. cf. MPCJ
mā kasyacit kule nārī jāyatām śīlavaty api
sarvâvasthesv aviśvasyāḥ kiṃ punaḥ śīla-vargitāḥ

697. *pucchiuṃ me vattae :* P has *pūchavā nũ amhārī vāta*

715. *sāiṇīhiṃ :* the *śākinīs* are normally the attendants of Durgā, not, as here, her opponents.

735. *gaṇiyāṇa dāriyāo :* '*gaṇikās* by hereditary occupation' rather than 'daughters of *gaṇikās*'.

736. *Nandana-vaṇā ivā:* cf. MPCJ *Nandane 'psaraso yathā.*

748. The fourth *pāda* appears to be corrupt.

757. This verse seems out of place and is perhaps mistakenly inserted here.

758. Corrupt. Probably the words *gaṇiyā ha sā* are at fault : P has *pokāra karīne.*

766. *audayāle :* should perhaps be read *āosa-yāle* but P has *sūrya no udaya.* Metre excludes *udaya-yāle.*

772. The text of these Māgadhī verses is very unsatisfactory: in particular *majjha* and *tujjha* seem to be confused. An attempt has been made in the translation to give the probable meaning.

794. Cf. MPCJ
parvatābho 'pi māno tam unmārga-ratayā kṣaṇāt
nīyate chatā kāminyā pitṛ-svaśura-vaṃśayoḥ

818. *poyā :* must be taken in this sense though P has *vāhana nī parēja.*

852. *Rāhāyariya :* the same name recurs in the SK (p. 468).

858. *sa-lābha-bhoi :* in the MPCH *atta-lābhiya :* a monk who eats only such food as he has begged himself.

861. *uvari-bhūmīo :* P has *uparalī bhūmī thī*

886. *meda :* a low mixed caste traditionally described as the offspring of a Vaideha man and a Niṣāda woman.

919. *gām'-āgara :* the metre requires the insertion of *āgara* which is in any event part of a stereotyped formula, cf. MPCH 427.

931. *pāovagao :* the reference to death by voluntary starvation seems inappropriate here and the verse is perhaps an interpolation.

937. *jai bhajjeha :* P has *jo bh˜jīsa*

939. *jīvâṇukampāe :* P has *teha pakhī nī anukampayā.*

966. *goyarāiṃ :* P explains as *śiromaṇī pramukha.*

978. *sunna-ghara :* *śūnya-gṛha* seems to have a more specific sense than the usual translation ' empty house '. Perhaps it was an isolated outbuilding designed for silent meditation. *Sūnya-grāma* is used in the meaning of ' isolated village '.

997. *khāyanti tommaṃ :* P has *ãkhẽ nā mela nai khāine*

998. *gharoliyāhi :* this might be amended to *gharoilāhi* which would then represent a contracted form of *gṛha-kokila* (cf. *rājakula* > *rāula*)). However the occurrence of this form coupled with the reference to *sthalayara* in MPCH 476 suggests that the original *jana-vāda* referred to a *gharoliyā* (< *gṛha-gelikā*), a small house lizard, and that a textual corruption older than the MPCH is responsible for the *koil* bird, which should be classified as a *khecara* not a *sthalacara.*

999. *autpattikī buddhī :* one of the four divisions in the Jaina classification—innate knowledge not derived from study.

1003. *pattā niyae gehe :* should not one perhaps, following the Āv., read *pahāviyā ya gehe* ?

1006. *sammittā :* for this should perhaps be read *saṃsaiyā*. The faulty syntax and the texts of the other versions suggest that a verse is missing here.

1011. *bharāḍiyaṃ :* Hertel, *The thirty-two Bharaṭaka Stories* (Leipzig, 1921) renders *bharaṭaka* as 'a devotee of Śiva' (Guj. *bharaḍo*) and *bharāṭikā* as 'the wife of a *bharaṭaka*'. But here the image of a goddess is clearly intended.

1024. Unclear.

1028. *patta-chejja :* listed as one of the seventy-two arts. Similarly *patra-cchedaka* figures as one of the sixty-four arts in the *Kāmasutra*. P following modern usage takes as 'offerings of gold leaf' but here actual leaves of jasmine would seem to be intended. The verse as given in the MS. is in any event faulty.

1038. *indu-soci :* P has *kānti*.

1045. *purisa-ggāhaṇa :* P has *puruṣa ne grahevā no sukha*

1062. The first *pāda* seems corrupt but the general sense is clear.

1080. *paha :* required by the metre instead of *paḍaha*. P misunderstanding the sense has *strīo pramukha jāṇa jyāo*.

1094. *niyamo :* here used as meaning the *prāyopagamana*. (See PSM, p. 481) *cauvvihâhāra :* the four kinds of food are : *anna* or *aśana* (main dishes of rice or pulse), *pāna* (liquids), *khādya* (sweetmeats) and *lehya* (relishes).

1109-1124. *Praśnottaras* and *prahelikās* seem to have enjoyed a great vogue as intellectual diversions and were early adopted by Buddhists and Jainas for purposes of religious instruction. For the direct 'question and answer' type see Pavolini : *Una redazione prakrita della Praśnottara-ratna-mālā* (GSAI X (1897–8), pp. 153–164). For the more complicated verbal tricks like those of verses 1119–1121 see Sukumar Sen : *Prākṛta and Vernacular Verses in Dharmadāsa's Vidagdha-mukha-maṇḍana* (Siddha-Bhārati, Hoshiarpur 1950, pp. 257–264)

These verses are not represented at all in the MPCH whilst the MPCJ offers completely different *praśnottaras* in Sanskrit. The SK (pp. 610, 617–8) provides some specimens in Prakrit.

1119- These Skt. verses present a test apparently corrupt in
1125. several places and the translation offered is only approximate.

1121. *gūḍha-caturtha-pādaṃ :* the *gūḍha-caturthas* given in the SK (pp. 617–8) are rather different; there only the missing fourth *pāda* of a verse has to be supplied.

1124. *ādi-deva :* explained by P as *Ṛṣabha.*

1125. *guṇa-traya :* the triad of *jñāna, darśana* and *cāritra* right knowledge, insight and conduct.

1128. For the content of this verse cf. Daṇḍin : *Kāvyādarśa* II. 121.

1146. *vaggha-duttaḍi-nāya :* the reference to this *nāya* is also found in the MPCJ and MPCH. In a similar context the BKK (Kathā XIX verse 32) has : *ito vyāghraḥ samāyāti itas tiṣṭhati doṭaṭī.* The phrase occurs also in the *Nalacampū* and the *Yaśastilaka* (*itas taṭam ito vyāghraḥ*) : see K. K. Handiqui *Yaśastilaka and Indian Culture*, p. 76.

1179. *sattāho :* though P has *samartha thājyo rahī thakī* the emendation seems to be confirmed by MPCH *niyaya-vacce . . . jāya-mette.*

1197. For this injunction cf. the verse quoted anonymously in the *Subhāṣita-padya-ratnākara* compiled by Viśāla-vijaya Muni. (Vol. III, p. 1003) :
kuṅkumaṃ kajjalaṃ kāmaḥ kusumaṃ kaṅkaṇaṃ tathā
gate bhartari nārīṇāṃ ka-kārāḥ pañca dur-labhāḥ

1200. *phulla-baḍuo :* P has *Phūlo nāma brāhmaṇa* which must be wrong. The Āvaśyaka commentary expressly names Vajrā's lover as Devaśarman. Clearly the reference here is to a temple brahmin who provides flowers for the images, rather like the *ambalavāsi* of Malabar.

1209. Verse corrupt.

1214. *aggimmi :* the emendation is confirmed by *mummura* in the next line and by the MPCJ : *agnau vyadhāyi.*

1215. The injunction to avoid not only untruth but also unprofitable truth is a familiar one cf. *Vasunandi-Śrāvakācāra* 210:
aliyaṃ na jampaṇīyam pāṇi-vaha-karaṃ tu sacca-vayanaṃ pi.

1235. *viḍhatta-vāso*: P has *vadhārīnai dravyane*

1264. *thambittā*: P has *rodhakarīnai nagara nā dvāra*

242, 243, 246, These verses correspond to *Ogha-niryukti* 170-172. The commentary on that passage explains that when monks are about to leave their rainy season lodging with a householder, their *ācārya* intimates their intention (without naming a day) by reciting the first two of these verses, in order to prepare the layman for the shock of their departure. He replies: '*Kiṃ yūyaṃ gamanôtsukāḥ*? and the *ācārya* then recites verse 246. Emendations made here are based on the published text of the *Ogha-niryukti*. P. has misunderstood the verse explaining as 'the sugar-cane is ripe and the women have given birth to children.'

964. A similar recourse to the *pañcadivyâdhivāsa* is to be noted in verses 1230-1. The five royal possessions which may be consecrated to indicate a successor are the horse, elephant, *cāmara*, *chattra* and pitcher. See Edgerton, *Pañcadivyādhivāsa* JAOS xxx. 158 ff.

NOTES ON THE MPCH

1. *cauttīsâisaya* or *cauvvihâisaya :* the thirty-four supernatural attributes of a *tīrthaṅkara* have a fourfold classification.

5. *duviha-sikkho :* the twofold teaching is explained by the comm. of B as *grahaṇa-śikṣā* and *āsevanā-śikṣā*
chaj-jīva-nikāya : the six categories of beings endowed with life are *pṛthivī-kāyika, āp-kāyika, teja-kāyika, vāyu-kāyika, vanaspati-kāyika* and *trasa-kāyika.*

10. *bhog'-uvabhogesu :* *bhoga* is technically the enjoyment of a consumable thing, *upabhoga* (or *paribhoga*) of a non-consumable thing cf. Mānavijaya's comm. on the *Dharma-saṃgraha* (Devchand Lalbhai Series ed., p. 70) : *sakṛd bhujyata iti bhoga, anna-mālya-tambūla-vilepanôdvartana-snāna-pānādi ; punaḥ punaḥ bhujyata iti vanitā-vastrâlaṃkāra-gṛha-śayanāsana-vāhanādi.*

24. *viḍehi :* all the MSS. have this reading but should it not perhaps be emended to *vippehi* ?

65. *Barbara* coast where the MPC has *Pārasa* coast. The Barbaras seem to have had a definite geographical identification with an area to the north-west of India.

113. *Savvattha :* *Sarvārtha* is the name of a *vimāna* in the *deva-loka.*

122. *Ghammāe :* *Gharmā* is the name of the first *pṛthvī* or mansion of hell. These mansions are divided into *patthaḍas* or compartments.

237. *khallaṃ :* to be explained as a Gujaratism, seems the least improbable of the numerous variants offered here. The idea of ' leprosy ' must have arisen from an orthographic error.

343. *ghaya-unna :* *ghṛta-pūrṇa* both here and in the MPCJ replaces the *pūpa* of the MPC. Apparently it means some sort of cake fried in ghee cf. Hindi *ghebar.*

371. A which omits verses 371 to 436 replaces them by a summary of the story of Metārya in five verses:

Piyadaṃsaṇāe niya-suya-rajj'-atthaṃ rāiṇo vināsāya
vihio visa-ppaogo Sāgaracando muṇī jāo
niva-urohiya-puttā Sāgaracando uvasaggaṃ muṇi-varāṇa soūṇaṃ
Ujjeṇiṃ sampatto tesiṃ paḍibohaṇ'-atthaṃ so
tāva urohiya-putto Sāgaracandeṇa bohio santo
pavvajjaṃ sa-dugañchaṃ kāūṇaṃ sura-bhavaṃ patto
Rāyagihe Meyajjo jāo sura-bohio dikkhaṃ ghittuṃ
egāgī viharanto patto gehe kalāyassa
coro tti saṅkieṇaṃ suvaṇṇa-kāreṇa kuñcag'-avarāho
baddho siddho akahiya-kuñca-giddho mahā-satto

400. The meaning of this verse is uncertain, concision seems here to have reached the point of telegraphese.

427. *gām'-āgara-nagara:* part of a set phrase from the canon, the commentaries on which explain *gāma* as 'communities paying taxes', *āgara* as 'mines', and *nagara* as 'communities exempt from taxes'.

430. *phaṇiya:* the word has puzzled the copyists, some MSS. reading *phaṇiha* 'comb'. Skt. *phaṇa* in the sense of 'a stick shaped like a serpent's head' may offer a clue. The *phaṇiya* would seem to be some tool that could be used as a wedge.

452. After this verse some MSS. here insert the Sanskrit verse found in MPC and MPCJ: *bahvo rudhiram āpītam* etc.

457. This verse, not paralleled in the MPC, suggests a later epoch. Skt. *ṣaṇḍa* is given by the lexicographers as a 'breeding-bull' and the *go-varga* appears to be a sort of stud paddock. MPCJ has *gavām madhye ṣaṇḍa-rūpatayā.* For the custom cf. D. S. Kosambi: *Race and Immunity in India* NIA VI (1943), p. 33: 'At Benares and other holy places we still have the ancient custom of dedicating an ordinary bull calf to Siva. The calf is branded and released to wander where it will, to eat in any field without punishment.'

483. *buddhi-caukkha:* the Jaina classification of *buddhi* is fourfold: *buddhiś caturvidhā autpattikī vainayikī karmajā pariṇāmikī*

499. *majjha-ttho* rather than the improbable *mab-bhatto* found in some MSS.

620. *bhaviyāravinda*: the phrase is a familiar cliché cf. *Bṛhat-kalpa-sūtra-niryukti* verse 1137:

evaṃ bhava-siddhiyā Jiṇa-vara-sūra-ssui-pabhāveṇaṃ
bujjhanti bhaviya-kamalā abhaviya-kumudā na bujjhanti

The comm. on this passage explains that in the lake of the world of *jīvas* the *bhavya-kamalas* expand to right knowledge through the power of the *āgamas* which are like the sun's rays.

640. *micchā maha dukkaḍaṃ tassa*: this is part of a regular formula of confession (*ālocanā*) cf. *Kriyā-kalāpa* [Agra, Sam. 1993] p. 151.

INDEX OF *SUBHĀṢITAS* AND SIMILAR VERSES IN THE MPC QUOTED OR APPARENTLY QUOTED FROM OTHER SOURCES

[1] See Schubring: 150 Strophen Niryukti in Kirfel Festschrift. Bonn 1955 (p. 302).

GLOSSARY OF THE MORE UNCOMMON WORDS

(Unless marked MPCH the verse references are to the earlier MPC)

aisaya 1, 202, 222, MPCH 1 *atiśaya* supernatural power
akhuṭṭa 1212 unterminated (?) (cf. Guj. *akhuṭ* unexhausted)
ajjā 97 *ajā* goat (double consonant is confirmed by metre)
aṇāgayaṃ MPCH 362 **anāgatam* at once, cf. SK, p. 462 l. 18
aṇubhāva 140 *anubhāva* compassion
aṇumatta 730 *anumatta* rejoiced
aṇuyaṭṭaya 18 *anuvṛtta* obedient
aṇuvatāva 17 **anupatāpa* devoid of sickness
annesi MPCH 505 *anveṣin* searching for
a-titti-kāra 43 *a-tṛpti-kāra* unsatisfying
atta-lāhiya MPCH 385 *ātma-lābhika* one who begs his own food
appai 1225 *arpayati* to give
appāvei 434 to cause to give (caus. of preceding)
apphoḍei 446 *āsphorayati* to strike against
abhavva 427 MPCH 120 *abhavya* one who cannot obtain final emancipation
abbhiṭṭha 866 joined together, yoked
ambāḍiya 874 upbraided, humiliated
ayaṇḍammi MPCH 602 *akāṇḍe* causelessly
alinda 591 *alinda* terrace in front of a house
allīṇa 384, 711 *ālīna* joined to, come close to
alla(ya) (79), 658, 927, MPCH 238 *ārdra* moist, raw (of leather) (cf. Guj. *ālũ cāmṛũ*)
avaṃguya 785 not closed
avaḍhāliya MPCH 392 see ḍhāliya
avadhārai 513, 1111 *avadhārayati* to ascertain
avayāriya 631 **apacārita* transported from (?)
avaroha 448 *avaroha* condescension (?)
avasutta 581 **apasupta* not asleep (?)
avahoḍa 1078 (?) (*P* : *hātha thī pācho bandhana* ; is it connected with *avahasta* back of the hand ?)
avikappaṃ 1219 **avikalpam* without hesitation
avitakkiyaṃ MPCH 537 **avitarkitam* without reflection
asag-gaha 818, MPCH 148 *asad-graha* obstinate misconception
asi-layā 709 *asi-latā* blade of a sword
ahiyāsei 930 *adhyāsayati* endure

ahoraṇa 759 elephant-rider (?) (P : *mahāvata*, but PSM *ahoraṇa* : *uttarīya vastra*)
āḍova 263 *āṭopa* multitude
āṇavai MPCH 101 *ānāyati* to cause to be brought
āgaha 827, 1220 *āgraha* insistence, whim
ābhogai 398 *ābhogayati* to see, visualise
āma(ya) 1102, MPCH 386 *āma*, *āmaya* disease
āmaṃ 1102, MPCH 382 *āmām* particle of assent
āmoḍai 1238 **āmoṭ-* to strangle (Skt. *moṭana* strangling)
āla MPCH 547, 554 false accusation (cf. SK where the word is used repeatedly and Guj. *āl* false accusation)
āvalai 1238 **āval-* to turn back, roll up
āvāya 363 *āvāpa* receptacle ; 793 *āpāta* beginning
āviddha 1189 *āviddha* whirled
īsāṇa 321 *īśāna* north-eastern
ukkūviya 765, 1249 see kūviya
uggaha 307 *avagraha* jurisdiction, enclosed area
uccāvacca 453 high and low, excited (cf. Guj. *ũcī nīcī bāt*)
ucchalai 507, 723, 756, MPCH 311 *ucchalati* to jerk upward
ucchiṭṭha 373 *ucchiṣṭa* remains of food
uṇḍeraya 388 *uṇḍeraka* ball of flour, loaf
uddālai 449, MPCH 515 to take away
uddhusiya 411 *uddhuṣita* having the hairs erect
uppāyai 1264 *utpādayati* to bring into being
uppāsa 288 *utprāsa* mockery, violent laughter
ulla 79 see alla
ullasira 338 gleaming
ulloca 240 *ulloca* canopy
uvakkhaḍai 374, 1220 *upaskṛ-* to cause to be cooked
uvanhā 736 **upasnā-* to bathe in
uvayāra 181, 210 *upacāra* civility
uvasagga 589, 597, 603, 930, MPCH 382 *upasarga* hurt, annoyance, assault made in order to pervert a *sādhu*
uvahi 600 *upadhi* apparel
uvāiya 144 *upayācita* gift to a deity for the fulfilment of a prayer
uvālambhai 850, MPCH 377, 396 *upālabh-* to reproach (cf. Guj. *olābho* rebuke)
uvvaṭṭai 123, 410 *udvṛt-* to pass from one incarnation to another
uvvaraya 591 *apavaraka* inner apartment
ussāra(ga) 354, 356 (MPCH 98) **utsāraka* gratuity, perquisite, (Skt. *utsāraka* is given as meaning ' doorkeeper ')
ussāraṇa 363 *utsāraṇa* vomiting
ussūra MPCH 309 *utsūra* evening

ūsaviya 753 raised aloft
ūsāra MPCH 98 see ussāra
ūsāsa 206, *ucchvāsa* breath; 596 a period of time
oha 6 MPCH 244, 481, 595 *ogha* multitude
kakkī-bhavai 379 *kalkī-bhū* to become filthy
kaḍa 1218 *kaṭa* grass
kaṇakaṇai 97 *kvaṇ-* to make a tinkling sound (an onomatopoeic reduplication: cf. Kan. gaṇagaṇa 'tinkling of a bell').
karaṇa 989 tribunal (a back formation from *kāraṇika*)
kalayala 316, 317, 752, 862 MPCH 311, 389 *kalakala* a confused noise, uproar
kalayalai MPCH 571 to make a discordant noise (a denominative formed from the preceding)
kalleva MPCH 371, 373 a cake (the MPCS sanskritizes the word as *kalevaka*)
kalhāra 737 *kahlāra* the white esculent water-lily
kavāḍa MPCH 49, 51 *kapāṭa* door
kavi-sīsaya 312, 314 *kapi-śīrṣa* coping of wall
kahā-sesa 821 *kathā-śeṣa* deceased
kālāguru 315 *kālāguru* agallochum
kāsāya 625 *kāṣāya* a brownish-red cloth
kiṭṭa 1181 young of an animal
kimi-rāga 212, *kṛmi-rāga* red-dyed cloth
kilakila 862 *kilakila* shrieking noise
kisoyari MPCH 48, 323, 339 term of endearment to a girl (? a diminutive of *kiśorī* contaminated by *sahodarī*)
kīlei MPCH 246 to nail down (a denominative from *kīla*)
kuṃsī 990, 991, 992 *kuśī* ploughshare
kuḍaṅga 662, 663 *kuṭaṅka* bamboo thicket
kuḍiya 663 robber (PSM gives as meaning *kubja*: must be connected with *kuṭila*)
kuṇḍatta 272 injury (from Skt. *kuṇḍ-* to mutilate)
kuṇḍa-kuṇḍehi MPCH 173 (?) (the context demands 'places where people meet': there is a v.l. *tiyaga-caukkesu*)
kuhāḍa 439 *kuthāra* axe
kuhiya 435 *kuthita* putrid
kūviya (765) 869 (1249) MPCH 469 raised an alert, called for help (PSM explains as *cor kī khoj karne vālā*)
koḍa 641 desire (?) (P: *manoratha*)
koḍara MPCH 154 *koṭara* hollow of tree
koliya 865 *kaulika* of good family
khaḍakkiyā 162, 1051 *khaṭakkikā* a side door, wicket gate
khaḍḍā 375, 790, MPCH 333, 334, 412 ditch, pit (cf. Guj. *khāḍ* pit)

kharaṇṭiya MPCH 534 smeared
khaliya 592 *skhalita* a stumbling
khaliyārai MPCH 624 *khalī-kṛ* to vex, humiliate
khallā MPCH 237 skin, hide (cf. Guj. *khāl* skin)
khoṭṭai 664, 927 MPCH 430 to knock, drive in
gaggaya MPCH 264 *gadgada* faltering
gaṇṭhiya 65 *granthita* braided hair (P : *gūthelā keśa*)
ganthima 64 threaded (Comm. on Nāyadhammakahāo : *sūtreṇa grathyante mālā-vat*)
gahalliyā MPCH 266 a little verse (diminutive of *gāthā*)
gāma 242, 1172 *grāma* the sense organs
guḍiyā 828 *guṭikā* pill
guruyaṇa 800 MPCH 449 *guru-jana* parents
guruyattaṇa 307 *gurutva* dignity
gurū (pl.) 811 parents
gulugulei 754 to trumpet (of elephant)
goṇasa 510, 513 MPCH *gonasa* blunt-nosed snake
goyara 41, 966 *go-cara* alms ; 5 *go-cara* range, access
go-vagga MPCH 457 **go-varga* a paddock for cattle (?)
govāiya MPCH 317 *gopāyita* concealed
ghattiya MPCH 525 thrown
ghattha MPCH 104 *grasta* possessed by
ghalliya MPCH 524 thrown (cf. Guj. *ghālvũ* to thrust)
ghayaunna MPCH 343, 346, 348 **ghṛta-pūrṇa* a cake fried in ghee (?)
ghuṭṭai 368 to drink
ghummai 33 to be agitated
gholiya MPCH 377 rubbed
caukka 5, 590 *catuṣka* rectangular courtyard
caumuha 5 *caturmukha* square
cauhaṭṭaya 541 **caturhaṭṭa* market, bazaar
caccara 5, 541 *catvara* intersection of four roads
caṭṭai 990, 992 to lick
caḍai, caḍiya 826, 989, 1062 to climb 626 to happen to be
camū 603 *camū* army, host
caraḍa 943 robber, marauder
caṅkārai 147 MPCH 39 to gainsay (?)
cāuranta MPCH 631 *caturanta* world, cycle of transmigration
cāḍu 1163 *cāṭu* pleasing words, affectionate approaches
cikkhā 324 pus (?) (P : *paru*)
cikkhilla 242 mud
chailla MPCH 391 clever, slick (cf. Guj. *chel* fop, Skt. *chekila* clever)
chaḍiya 1013 *chardita* abandoned, thrown away

chaḍḍhāviya MPCH 253 caused to quit
chikka 590 *chikkā* a sneeze
chikkā-chikkā 97 (?) (an onomatopoeia)
chiṇṭa 310 a carpet, covering (?) (cf. Guj. *chīṭ* coloured cloth)
chitta 933 touched
chidda 842, 1085, MPCH 505 *chidra* weak point, falling
chivai 560 to touch
chuṭṭa 659 released from bonds
chuṭṭi 172 contact
chuṭṭei 52, 521, 1093, 1096 to be released, escape
chubbhai 963 *kṣubh-* to be shaken, tossed
chuhālaya, chuhāraya 843, 1149 *kṣudhālu* hungry
chūḍha 390, 625, 1249 thrown, placed
choḍei 749 *choṭayati* to untie
thāma 242 *sthāman* strength
chohei 21 *kṣobhayati* to agitate
jaṅgha 14 *jaṅgha* thigh (cf. Guj. *jãgh*)
jaḍha 591 devoid of
jaṇa-vāya 174, 996 *jana-vāda* gossip, popular tale
java 16 *yava* lucky mark resembling a barley corn
jahanna 1116 *jaghanya* last
jāna-sālā 230, 607, 1257, 1258 *yāna-śālā* vehicle yard
jijjai 359 *jṛ, jīryati* to be digested
jiya-rosatta 220 **jita-roṣatva* state of having overcome anger
joṇi-posaṇa 344 *yoni-poṣaṇa* cultivation of grain
jhijjhai 174, 1038 *kṣi, kṣīyate* to be diminished, grow thin
ṭambukka 228 a kind of percussion instrument
ṭhavaṇā MPCH 386 *sthāpanā* food kept to give as alms
ṭhaviya 1048 *sthāpita* covered up (?)
ḍahara 839 child
ḍālā, ḍāli 463, 1154, 1202 *ḍāla, ḍāli* branch
ḍhakkā 228 *ḍhakkā* a large drum
ḍhakkai 862 MPCH 376 to cover
ḍhāliya 866 MPCH 392 put out of joint
ḍhukka 385 offered
ḍhoai 905 *ḍhauk-* to bring near to, offer
takkara 589 *taskara* thief
taḍa-taḍa 521 a crackling or swishing sound (?) (an onomatopoeia)
taḍitti MPCH 184 very quickly (?) (? from *taḍit* : Aupapātika Sūtra has *taḍittaḍiya* ' like lightning ')
taṇaya 372 one's own (?) (? < **ātmanaka* : would this also explain the postposition *taṇaya* ?)
taṇu-sāi 591 half asleep (Kalpasūtra comm : *stoka-nidravān*)

tatti 234, 1208 MPCH 12 *tapti* affair, concern
tatthôppanna 112, 113, 795 ready wit
tap-paḍhamāyā 1091 *tat-prathamaṃ* for the first time
talāra 1059, 1249 city constable
tavaya 809 **tapaka* frying-pan
titti 389 *tṛpti* that which satisfies, satiety
tiri 3 *tiryac* beast
tuccha 529 **tucchya* poverty (P renders by *dālidra*)
tūlī, tūla 432, 436 *tūlī, tūla* cotton
teṇiya 297, 298 *stainya* theft
toḍei 64 *tuḍ-* break
tomma 997 *tokma* wax in the eyes (Skt. *tokma* 'ear-wax' according to lexica)
thambhai 1264 *stambh-* to obstruct
therattaṇa 42 **sthaviratva* old age
thūṇā 658 MPCH 238 *sthūṇā* post
davinaṃ 7 **dravinant* wealthy
dasiyā 661 MPCH 245 *daśā* fringe, loose ends of cloth
dikka-rūva 976 child (cf. Guj. *dīkro*. See S. M. Katre: On some words for 'child' in Indo-Aryan: ABORI XXIII (1942), p. 249)
diya 1274 *dvija* brahmin
dugulla 79 garment
duggā MPCH 107, 279, 496, 497 *durgā* a goddess of the city gate, an image of her
duttaḍī 1146, MPCH 592 *dustaṭī* precipice (but PSM explains as *duṣṭ nadī*
duppūra 79 *duṣpūra* difficult to be filled
dūmi-maya 1027 hurt (?); (PSM: *dūmiya* 'pained' given as corresponding to Skt. *dūna*)
dūsi-dhāu 792 *dūṣi-dhātu* an element spoilt through decomposition (?) (*dūṣi-viṣa* is 'a poison spoilt through age or decomposition')
dora, doriyā 563, 566 thread
dosa 638 *dveṣa* hate
dhagaddhagai 154 to crackle (of fire) (an onomatopoeia cf. Skt. *dhagaddhag-iti*)
dhaṇiya 604, MPCH 46 extremely, thoroughly
dhammalābhei 387, 434 MPCH to give the *sādhu's* benediction (denominative from *dharma-lābha*)
dhasattei; 984 to sink down, topple over (?) (cf. Hindi *dhasaknā* to sink)
dhāḍi 644 MPCH 221, 225, 244 *dhāṭī* gang of robbers
dhāhā 987 shout, cry

dhīulliyā 180 doll
naulaga 625, 630, 635 MPCH 205, 210, 211, 215 **nakulaka* a purse (see [1]Hertel: *Zwei Sanskritworter* who compares for the semantic development German *Geldkatze*)
naṭṭāvaya 1255 *narttaka* causing to dance
nayaṇilla 1074 pupil of eye (dim. of *nayana*)
nārāya 981, 982 *nārāca* iron spike
nāla 948 *nāla* vein
nikāiya 122 **nikācita* fixed
niginhai 756 *nigṛh-* to stop short; 512 to punish
niguñja 1170 *nikuñja* thicket
niṭṭhiviya MPCH 10 *niṣṭhīvita* (?) wasted (?) ([2]Belloni-Filippi suggests a metaphorical extension of meaning from 'spat out')
niddhāḍiya 672 *nirdhāṭita* driven out
nippaṇaya 451 **niṣpraṇaya* loveless, harsh
nipphalāsa 479 **niṣpalāśa* devoid of palāśa trees
nibiḍa MPCH 632 thick, intense
nirāvāha 562 *nirābādha* free from disturbance
nirūviya 526 *nirūpita* stated, recounted
nirova 1107 command
nilukka 644, 788 hid
nillālai 989 **nirlal-* to put out (the tongue)
nivesa 347 *niveśa* encamping
nivvaḍiya 338 brought about, achieved
nivvattiya 1033 *nirvartita* made, fashioned
nisaṭṭha 104 *nisṛṣṭa* abandoned, thrown aside
nisīha 21 *nisītha* night
nissā 471 *niśrā* shelter, dependence
nihālai, nihāliya 248 MPCH 74 *nibhal-* to look for
nīharai 1273 MPCH to emerge
nūlī 95 *nakulī* female mongoose
no-āṇa 150, 158 prohibition
paula 1215 cooked (?) (from Skt. *pac-* ?)
pauṇei, paguṇayai 557, 877 to heal, repair (denominative formation from *praguṇa*)
pauṇī-kaya 134, 181, 261, 826 MPCH 253 *praguṇī-kṛta* healed, made whole
paosa 1260 *pradveṣa* hatred
pakkhaḍiya MPCH 338 displayed
pakkha-vāya 221 *pakṣa-pāta* adopting an argument
page 108 *prage* early in the morning
paguṇayai see pauṇei

[1] ZDMG LXVII 1913 p. 125
[2] GSAI XXV p. 139

paccha 477, 485, 50 *pathya* what is salutary
paḍalī 576 *paṭalī* box, casket
paḍikari 267 **prati-karin* a hostile elephant (cf. *pratikunjara*)
paḍikūla 267 *pratikūla* adverse to
paḍicchaga MPCH 19 *pratīkṣaka* looking forward to
paḍicchai 421 *pratīṣ* to accept
paḍiṇīya MPCH 386 *pratyanīka* hostile, adverse
padipekkhai 621 *pratiprekṣ-* to catch sight of
paḍipucchā 599 *pratipraśna* putting questions
paḍilāhai 423 **pratilābhayati* to make gifts of food (to *sādhus*)
paḍilehai 610 *pratilekhayati* to examine, scan
paḍihattha 1 MPCH 1 **pratihasta* full
paḍuccai 1055 *prativac-* to answer
patti-chijja 1028, 1029 *pattra-cchedya* ornamental designs with leaves
pamhuṭṭha 621, 709 wiped out, forgotten
payā 1116 *prajā* seed
payai 953 *pac-* to cook
parāga 737 *parāga* pollen
paḍimā 1024 *pratimā* image ; 104 etc, MPCH 5, etc., the *kāyotsarga*
pariosa 1074 *paritoṣa* delight
parigaliya 213, 946 *parigalita* melted, reduced
pariṇāvei 638 *parināyayati* to cause to marry
parittāya 295 *paritrāta* sheltered
parīa 107 *parīta* filled with, seized by
parīsaha 603, 605 *parīṣaha* tribulation, trial of patience
parunna 570 *prarudita* weeping
parūḍha MPCH 250 *prarūḍha* healed
palhāiya 502 *prahlādita* refreshed
pavattha MPCH 569, 587 **pravasta* gone away
pasaṅgavaṃ 232 **prasaṅgavant* attached to
pasaṅgao 295 *prasaṅgatas* incidentally
paharaṇa 1266 *praharaṇa* weapon
pahi 6 *pathin* road
paheṇaya 174 offering of food
pāuppāya 1270 **pādotpāta* a lifting of the foot, kick (?)
pāḍihera 182 **prātihārya* magical power
pāḍosiṇī 1161 female neighbour
pāṇiggāhei 895 to marry (denominative from *pāṇigrahaṇa*)
pāṇu 596 *prāṇa* minute division of time
pāya 1012 *pājas* food
pāraddhi 1179 *pāparddhi* hunting
pārei 814 *pārayati* to complete
pālī 500 *pāli* margin, edge

pāsaṇḍi 825 *pāsaṇḍin* ascetic
pāhāṇa 679 *pāsāṇa* stone
piṭṭaṇa 1134 beating
piṇḍiyā 14 *piṇḍikā* calf of leg
piya-pucchaga 1105 *priya-praśnaka* making enquiry after the welfare of
pihiya 78 MPCH 265, 284 *pihita* closed, hidden
pīḍha 667 *pīṭha* surface; MPCH 334, 341 shrine
putta-bhāṇḍa 242 *putra-bhāṇḍa* son, child (Monier-Williams: a substitute for a son)
pūya 804, 806 *pūpa* cake, sort of bread
pūrima 64 filled in (?) (comm. on Nāyadhammakahāo: *pūraṇato bhavanti kanakādi-pratimā-vat*)
pūla 544 *pūla* sheaf, bunch
pecchaṇaya 1132 *prekṣaṇaka* a spectacle
perai, periya 713, 1145, 1260 *prer-*, *prerita* to stimulate, excite
poai 557, 561 *prave-* to attach to, put together
potta 180 garment (? from **pravetra*)
poya 261, 262, (818) *pota* young of an animal, babe
porasī 587 *pauruṣī* courage; 596 a period of three hours
phaṃsaṇa 43 *sparśana* contact
phaṇiya 927, MPCH 430 a goldsmith's tool (?) (cf. Skt. *phaṇa* a stick shaped like a serpent's hood; Guj. *phaṇī* a weaver's instrument)
phālai 1170 *phālayati* to split, cut open
phāsū(ya) 224 something devoid of life, of living things
phiṭṭa 381 vanished, destroyed
phuṭṭa 566 burst
phurai MPCH 156 *sphur-* to glitter
phusai 410 *spṛś-* to rub
pheḍai 1170 *spheṭayati* to remove
phekkāraya 115 *phetkāra* howling (of jackal)
phoḍei 324 *sphoṭayati* to cause to exude
battha 486, 550 *basta* goat
baheḍaya 379 *bibhītaka* name of a tree
bālisa 864 *bāliśa* foolish, ignorant
bāhu-rakkhiyā 792 *bāhu-rakṣā* pieces of armour for the upper arms
bhaṃsio 897 *bhraṣṭa* fallen, deprived of
bhamaḍai 567 to wander (Skt. *bhram-* with *-ḍa-* suffix)
bhasala 11 bee
bharāḍiyā 1011, 1013 a Śaiva goddess, Durgā (?) (cf. Guj. *bharaḍo* a Saiva devotee)
bhava-paccaiya 327 *bhava-pratyayika* leading to an incarnation of a bad kind

bhaviya 620 *bhavya* one who can obtain final emancipation
bhāmijjai 1079 to be driven about (pass. formation from *bhāmei* < *bhrāmayati*)
bhāraya 544 *bhāraka* load
bhāri 904 *bhārin* heavy
bhāla 50 a form of address ' my lord ' (?) (? for *bhalla*<*bhadra* with early lengthening of vowel)
bhikkhayara 854 mendicant (? from *_bhaiksya-cara_ rather than *bhikṣā-cara*)
bheya 304 *bheda* disuniting
bheruṇḍī 95 *bheruṇḍā* a beast of prey
maṅgula 99, 879 *maṅgula* defect
mañjarī 1216 *mañjarī* parallel line
maṭṭiyā 243 *mṛttikā* clay
maṇḍaya MPCH 600 *maṇḍaka* a sort of pastry
maya MPCH 120 *maya* buffalo (?) (Monier-Williams gives as ' camel ' ; perhaps therefore interchangeable with *uṣṭra*)
mayahara 643 village headman
marua 477, 478 brahmin
malla 1028 *malla* the Arabian jessamine
masi-dhāu 1079 *maṣi-dhātu* lamp black
mahai 1211 *math-* to destroy
mahāṇasī 413 *mahānasī* a cook
mahā-satta MPCH 124 *mahā-sattva* king
māna 794 *māna* house
māyāviyā 969 *mātṛ-pitṛ* parents
miu, miya 790 MPCH 120 *mṛd* clay
miya-puccha 731, etc. MPCH 292, etc., a fat-tailed sheep (?) (Skt. *medaḥ-puccha* with vocalism contaminated by *mṛga* : in a parallel passage the MPCS writes *mṛdu-puccha* which suggests a Prakrit *_mido-puccha_)
mūlī 668 a herb
merā MPCH 280 limit
mellai 272, 273 to leave behind
mokkala MPCH 240 *mukta* free, released (the –l– suffix is perhaps an attempt to differentiate from *mukka* dumb)
moyaga 843, 844, 847 *modaka* a sweetmeat
rammattaṇa 337 *ramyatva* loveliness
randhaṇaya 789 cooking-place, kitchen (Skt. *randhana* cooking)
rasiyā MPCH 87, 111 *rasikā* pus (cf. Guj. *rasī* pus)
rasoiṇī MPCH 118, 371, 376 *rasavatī* cook
rāilla MPCH 436 resplendent (a form from *rāj-* with *-ll-* suffix)
riñcholī 106 a line, a swarm (of bees)

riddhilla MPCH prosperous (Skt. *ṛddhi* with *-ll-* suffix)
lava MPCH 432 *lava* tiny bit
luṭṭai 63 *luṭ-* to roll, wallow
lūa 544 *lūna* reaped (the form must come from **lūta*)
lūhiya MPCH 550 wiped (?) (? connected with *rūkṣita* or *rūṣita* both meaning 'smeared')
leṭṭhu 1138, rubble
leppa-kamma 869 **lepya-karma* plaster
leha-sālā 1194, 1222, 1228, MPCH 580 *lekha-śālā* a writing-school, study
lotta 1081 *lotra* booty, stolen goods
vajja 1212 *varjya* to be shunned
vajja-leva 1024 *vajra-lepa* a kind of hard mortar or cement
vajjha 1089 *vadhya* one sentenced to death
vaddha 659 MPCH 238, 240 *vardhra* a thong
vaddhāvaṇaya 893 *vardhāpana* birth ceremony
vandaṇiyā 435 drain
vannaya 610 *varṇaka* urguent ; sandalwood
vasa 724 *vṛṣa* bull
vārei MPCH 128 *varayati* to bestow on (perhaps really a denominative from *vārya* boon)
vāḍī 1158 *vāṭī* enclosure, garden
vāsa 369 *vāsa* perfume
vāsa 1235 wealth (?) (connected with *vasu* ?)
vāhaṇiyā 489, 843 **vāhanikā* a ride
vāhayālī 1066 *vāhyālī* a road for horses
vikirai 65, 115, 661 *vikṛ* to move to and fro, shake, scatter
vigupta MPCH 414 *vigupta* humiliated (Skt. *vigopa* may mean 'exposure')
viḍimbei 240 *viḍambayati* to deride, humiliate
viyappa 1245 *vikalpa* indecision, doubt
viyalattaṇa 550 *vikalātva* infirmity, deficiency
viyāra 340 *vicāra* investigation, study
virahaṇī 227 *virahiṇī* a woman separated from her lover
visajjaṇa 811 *visarjana* repudiation
vivajjāsa 433 *viparyāsa* transposition, perverseness
visayī 513 *viṣayin* engaged in sensual pleasure
visohi 973 **viśodhi* exculpation, justification
visohiya 995 *viśodhita* exculpated
vihannai 465 *vihanyate* to exert oneself in vain
vihāḍei MPCH 51, 133 *vighātayati* to smash
vihārei 305 *vidhārayati* to take care of
vunna 1090 agitated
veḍha 929 *veṣṭa* binding

veḍhima 64 interwoven (Nāyadhammakahāo comm. *veṣṭanato niṣpādyante puṣpa-mālā-lambūsaka-vat*)
veḍhiya 1025 *veṣṭita* surrounded
volīṇa 1014 MPCH 243, 327 passed, gone;
samvayai 296 *saṃvad-* to confirm the truth of
sakkārei 636 to perform a (funeral) ceremony for (denominative from *saṃskāra*); 656 to show hospitality to (denominative from *satkāra*)
sa-kanna 1031 *sa-karṇa* learned
saṅkamai 362 *saṃkram-* to be contagious
saṅkamaṇa 363 *saṃkramaṇa* contagion
saṅkanta 1026 *saṃkrānta* passed to, transferred to
saṇkanti 8 *saṃkrānti* reflection
saṅkalā 105 *śṛṅkhalā* chain
saṅkelliya 239 folded up, bunched together (cf. Guj. *sākelvū* to fold)
saṅgaiya 601 *saṅgatika* familiar, of one's family
saṅghāima 64 clustered, compressed (Nāyadhammakahāo comm. *sanghāta-niṣpādyāni rathādi-vat*)
sajjala MPCH 249 giving health, curative (Skt. *sajja* with *-l-* suffix)
sajjī-kaya 878 *sajjī-kṛta* made whole, cured (cf. Guj. *sāju* healthy)
sañjama 2 MPCH 128 *saṃyama* self-restraint
saḍiya-paḍiya 1235 ruined, overthrown (the first element is perhaps from root *śaṭ-*)
saḍḍha MPCH 292 *śraddhā* desire
saṇṭhāṇa 311 *saṃsthāna* form
sattāho 1179 **saptāhan* (?) childbed (?) (cf. semantically German *Wochenbett*)
saddāla 754 making a noise (Skt. *śabda* with *-l-* suffix)
santulla MPCH 481 resembling
santhāraga 233 *saṃstāra* a *sādhu's* bed or dwelling
sandai 361 *syand-* to flow
sandāṇai 1034 *saṃdā-* to fasten together
sa-pīḍa 739 suffering pain or injury
sappiyāsava 1088 **sarpir-āsrava* one whose speech is sweet as ghee
samatthi 10, 134, 642, 853, 977, 1175, 1193 *samas-* (regularly used as copula)
samahiya 153 *samadhika* exceeding what is usual
samālabhaṇa 534 *samālambhana* unguent
samiddhattaṇa 337 **samṛddhatva* wealth
samiya 234 *śamita* appeased, tranquil
sampuḍaya 114 *sampuṭaka* casket

sambala 851 *śambala* provisions
sayayaṃ 458 **svayakaṃ* oneself
sayāma 46 *syāma* black
sariyā 563, 565 garland
sallai 287, 1050 *śalyayati* to torment, harass
sallaī 287 *sallakī* sāl tree
savvôuya 19, 1022 *sarvartuka* adapted to all seasons
sāiṇī 715 MPCH *śākinī* a malignant being opposed to the *durgā*
sāḍaga 35 *śāṭaka* cloth, garment
sārā 1252 pursuit (?) (cf. Skt. *sārayati* ' to cause to run ')
sārā 1234, keep, maintenance (?) (cf. Skt. *sārayati* ' to nourish, foster ')
sārā-karaṇa 128, 652, treating well, hospitality (see above and cf. Guj. *sārvār* hospitality)
sāvajja 70 *sāvadya* sinful
sāvaya 495, 593 *śvāpada* wild beast
sāhammiya 1286 *sādharmika* co-religionist
sāhīṇa MPCH 138 *svādhīna* depending on oneself
sikkāra 1268 *śītkāra* a sound signifying assent or approbation
siṭṭha 720, 1053 MPCH 209 *śiṣṭa* said, narrated
siḍahaḍai 382 to be ailing, diseased (?) (PSM : *saḍai* ' to be sick ')
sinna MPCH 151 *sainya* a soldier
suṇḍā 1169 *śuṇḍā* an elephant's trunk
sunna-geha, sunna-ghara 590, 593 MPCH 461, 462 *śūnya-gṛha* an isolated outbuilding used for meditation (?)
sunnāra 925, 926 *suvarṇa-kāra* goldsmith
supurisa MPCH 148, 304 *su-puruṣa* a form of address ' good sir '
su-bhikkha 3 *su-bhikṣa* well supplied with food
secchā 1013 *svêcchā* whim, arbitrary will (the original force of *sva* is lost and the word can be qualified by *niya*)
senāṇī 207 *senā-nī* leader
seya MPCH 111 *seya* filth
soṇḍīra MPCH 221 *śauṇḍīra* proud
haṃsai, hiṃsai 964 1231 *heṣ-* to neigh
haḍha 900 *haṭha* force, violence
hammiya 1084 *harmya* house
hale 1050, 1208 a form of address
hāva-bhāva 763 movement in dancing
hiyāliyā 1109 **hṛdayālī* an enigmatic verse
huyavaha 339, 992 *huta-vaha* fire
huvāha 23 fire (either a contracted form of the preceding or <*hutāśa*)

